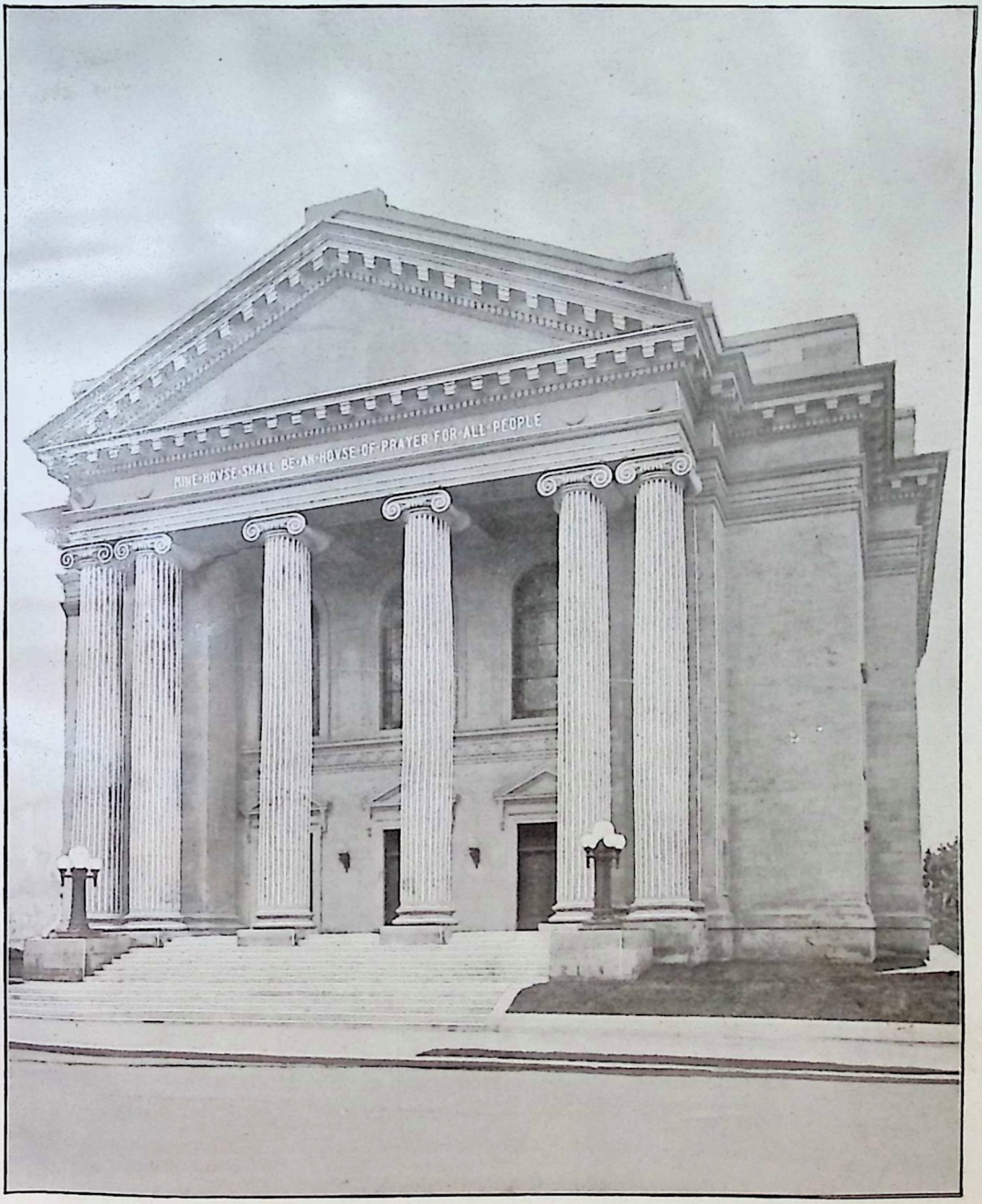
Congregation Adath Israel



Temple Adath Israel.

History

of

Congregation Adath Israel

Louisville, Kentucky

and

The Addresses Delivered

At the Dedication of Its New Temple,

September 7, 8, and 9, 1906

"Remember the days of old, consider the years of many generations."
(Deuteronomy XXXII, 7.)

"One generation shall praise Thy works to another."
(Psalm CXLV, 4.)

Louisville,
1906

Rabbi Enelow.

Temple Adath Israel.

The Rev. H. G. Enelow, D. D.,
Rabbi.

Officers and Trustees of the Temple.

1905=1906

Charles Goldsmith, *President.*
Aaron Kohn, *Vice-President.*
Julius Bamberger, *Warden of Cemetery.*
William Trost, *Secretary.*
Simon A. Dreifus, *Treasurer.*

Nathan F. Block
Samuel Grabfelder
David Hirsch
Edward Klauber
Abraham Levy
Henry Levy
Dr. Sidney J. Meyers
Charles J. Rosenham
Charles Rosenheim
Edward Sachs
Alfred Selligman
Benjamin Straus

1906=1907

Charles Goldsmith, *President.*
Aaron Kohn, *Vice-President.*
William Trost, *Secretary.*
Simon A. Dreifus, *Treasurer.*
Julius Bamberger, *Warden.*

Louis S. Byck
Morris H. Flarsheim
Norton Goldsmith
Moses Grabfelder
Adolph Hays
David Hirsch
Edward Klauber
Abraham Levy
Henry Levy
Dr. Sidney J. Meyers
Edward Sachs
Alfred Selligman
Bernard Selligman
Benjamin Straus
Charles J. Rosenham

Mace Straus, *Assistant Secretary.*

The Adath Israel Sisterhood.

Officers.

Honorary President, Rabbi H. G. Enelow.

	1905-1906	1906-1907
President	Mrs. Leon Goodman	Mrs. Leon Goodman
Vice-President	Mrs. L. A. Dreifus	Mrs. J. A. Flexner
Secretary	Mrs. Isaac Trost	Mrs. Isaac Trost
Treasurer	Mrs. Cyrus Adler	Mrs. C. J. Rosenham

Board of Directors.

Honorary Member, Mrs. A. Moses.

Mrs. Joseph G. Sachs	Miss Clemmie Straus
Mrs. Norton L. Goldsmith	Miss Barbara Bierman
Mrs. Benj. Washer	Mrs. Benj. Hirsch
Mrs. N. M. Uri	Mrs. Louis Levy
Mrs. M. L. Abrahams	Mrs. Leopold Levy
Miss Cora L. Starr	Mrs. Chas. New
Miss Florence Kahn	Mrs. D. A. Sachs
Miss Sarah Kiefer	Mrs. M. Salinger

Assistant Secretary, Miss Florence Kahn.

The Adath Israel Religious School.

Superintendent, Rabbi Enelow.

Teachers.

Miss Lillie Bensinger	Miss Bertha Judah
Miss Gussie Bronner	Miss Rose Loewenstein
Miss Helen Felsenthal	Miss Helen Solomon
Miss Fannie Gross	Miss Cora Starr
Miss Hattie Gross	Miss Edna Washer

Miss Blanche Lehman, *Music*

The New Temple Committees.

Committee on Ways and Means.

M. H. Flarsheim, *Chairman.*

Bernard Bernheim
Simon A. Dreifus
Samuel Grabfelder
Samuel Haas
Adolph Hays
Henry Klauber
Abraham Levy
Joseph Sabel
Benjamin Straus
Emil S. Tachau

Committee on Building and Site.

Benjamin Straus, *Chairman.*

Louis Barkhouse
Bernard Bernheim
Dr. H. G. Enelow
Charles Goldsmith
Samuel Grabfelder
Adolph Hays
Louis Hirsch
David R. Kahn
Henry Kaufman
Edward Klauber
Moses Levy (deceased)
Joseph E. Moses
Joseph Sabel
Edward Sachs

Bernard Selligman, *Secretary*

Committees on Dedication.

Henry Levy, *Chairman.*

Dr. H. G. Enelow, Charles Goldsmith } *ex-officio.*

Program.

Louis Barkhouse
E. M. Kahn
Henry Levy
Joseph Selligman

Music.

Daniel Sabel
Max Bloom
Silas A. Starr
M. J. Streng
Mrs. Louis Helburn
Mrs. D. R. Kahn
Mrs. Sidney J. Meyers
Mrs. Charles New
Mrs. Carrie Rothchild Sapinsky
Mrs. William Trost

Invitation.

M. D. Sachs
Victor J. Burger
L. S. Byck
Moses Grabfelder
A. C. Levi
Max Salinger
Louis A. Dreifus

Press.

D. B. G. Rose
Fred. Levy
Joseph B. Washer

Decoration.

J. B. Judah
Sidney Kaufman
Charles Starr
Mrs. Leon Goodman
Mrs. Benjamin Straus
Mrs. Fannie Wolf
I. Wittelshofer

Souvenir Booklet.

Dr. H. G. Enelow
Norton L. Goldsmith
Edwin Kaufman
Herbert E. Ottenheimer
Joseph Selligman
Albert I. Strauss

Admission.

Isaac Trost
Edward Grauman
David Hirsch
Eli Mayer
Joseph E. Opper

Reception and Entertainment.

Charles Goldsmith
A. Dettelbach
Mrs. J. A. Flexner
Leon Goodman
Manuel Kahn
M. Krakauer
Victor M. Lorch
Leopold Mendel
Fred. Moses
Leon Rosenbaum
Charles Rosenheim
A. H. Simon
Mrs. Isaac Trost

Printing.

H. G. Enelow
Edward Sachs
Isaac Trost

Hospitality.

Julius Bamberger
J. B. Judah
A. H. Simon

Ushers.

Isaac Trost, *Chairman*.

FRIDAY NIGHT.

R. D. Bakrow
Charles Bensinger
B. Bernheim
Henry Block
Jacob Blum
Victor Burger
L. S. Byck
Samuel Haas
David Hirsch
Isadore Hirsch
Benj. Kaufman
E. Klauber
Victor Laub
A. Levy
M. F. Marx
Charles Mendel
Dr. S. J. Meyers
Jos. Opper
Herbert Ottenheimer
Jos. Schnadig
Abr. Schwabacher
Bernard Selligman
A. H. Simon
Albert Straus
E. Weinstock

SATURDAY MORNING.

Julius Bamberger
Louis Barkhouse
Nathan F. Block
L. A. Dreifus
Dr. F. W. Fleishaker
Edward Grauman
Adolph Hays
Louis Hirsch
M. Krakauer
Eli Mayer
Fred. Moses
L. Oberdorfer
Norvin Rieser
Leon Rosenbaum
Chas. Rosenheim
Henry Rubel
Daniel Sabel
Alfred Selligman
Silas Starr
E. S. Tachau

SUNDAY MORNING.

Cyrus L. Adler
Dr. I. N. Bloom
August N. Blum
Dr. H. Bronner
Moses Grabfelder
Norton L. Goldsmith
C. J. Hellman
Jacob Judah
E. M. Kahn
Henry Klauber
Arnold Levy
Henry Levy
Henry Levy
Fred. Levy
Jos. Moses
C. J. Rosenham
Jos. Sabel
M. D. Sachs
Edw. Sachs
S. A. Slaughter

The Dedication Choir.

Mr. John Mason Strauss - Organist and Director

THE CHOIR.

Miss Flora Marguerite Bertelle
Mrs. Carrie Rothchild Sapinsky
Mrs. Margaret Proctor Beasley
Mrs. Nellie Day Shaw

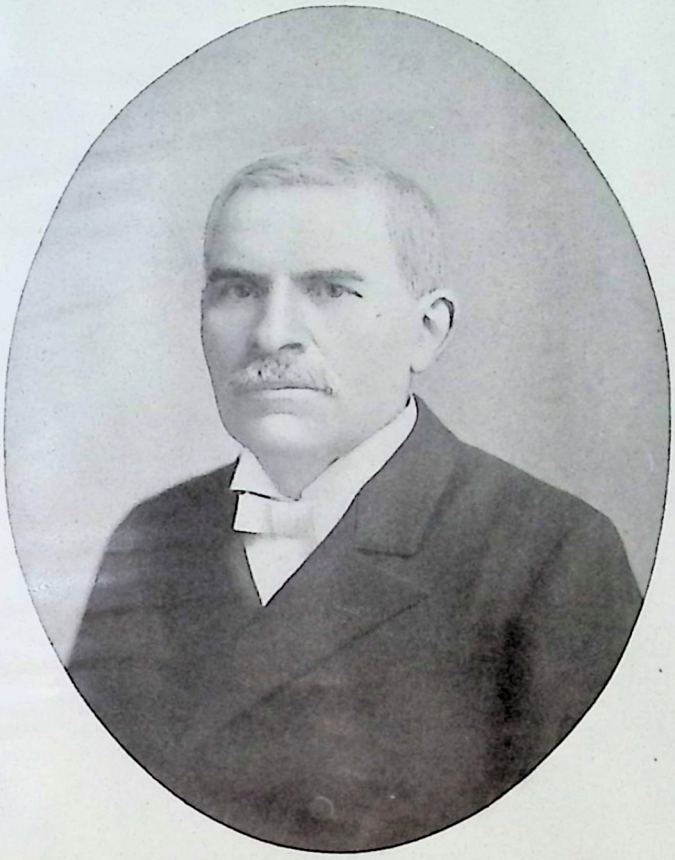
Mr Thomas Barr
Mr. Douglass Webb
Mr. Bruner Greenup
Mr. Ridgeway Gebhart

Mr. John F. Surmann - - Violinist

Assisted by the Temple Women's Chorus.

Miss Annie Bierman
Miss Irma Bamberger
Miss Minna Dreifus
Miss Alice Flexner
Miss Gertrude Flexner
Miss Irene Grab
Miss Lotta Goldstein
Miss Eugenia Goldstein
Miss Carrie Hays
Mrs. Louis Helburn
Miss Edna Jones
Mrs. David Kahn
Mrs. Leon Lederer
Miss Josephine Lehman
Miss Josie Lieber

Miss Fay Mayer
Miss Louise Mayer
Miss Clemence Mayer
Miss Elsie Moses
Mrs. Sidney Meyers
Mrs. Charles New
Miss Camille Raff
Miss Dora Sabel
Miss Juliet Sabel
Mrs. Pauline Schweitzer
Mrs. Bernard Selligman
Mrs. Jacob Solinger
Mrs. Albert Straus
Mrs. William Trost
Mrs. Sol Ullman



The Late Rabbi Adolph Moses.

The History of Congregation Adath Israel.

History of Congregation Adath Israel. Part I.

Charles Goldsmith.

FOR some few years prior to 1842, when the records of this congregation commence, the Jewish population of Louisville consisted of only six or seven families. In the beginning, religious services were held in one of the upper rooms of a boarding house located on Market Street between Second and Third Streets, kept by A. Tandler. It was necessary to rely upon the boys over thirteen years of age to secure the required number for each service. Mr. A. Gerstle, who, from that time up to the day of his death a few years ago, was continuously a member, officiated as Chasan or Reader.

On September 11, 1842, the membership having become too large for these quarters, a charter for the organization of a congregation was secured from the Legislature. Rooms on Main Street, near Brook Street, were then rented, the necessary By-Laws formulated and adopted, and January 12, 1843, witnessed the birth of Congregation Adath Israel, the sixtieth anniversary of which was fittingly celebrated on January 12, 1903.

The officers provided for by the charter were a Parnas, Treasurer, and Secretary. The initiation fee was $5.00 and the dues for married men $6.00 per annum. Seats were free. Members who were in arrears for one year, or who married contrary to the Jewish laws, were expelled. The Parnas was supreme in authority, and, upon notice from him, every member was required, upon occasion, to attend a funeral and both morning and evening services at the house of mourning for seven days, or subject himself to a fine of twenty-five cents and twelve and one-half cents respectively. On extraordinary occasions the Parnas could impose a maximum fine of $1.00 for absence, and he had the same power if members talked, left their places, or interfered with any of the officers during service. These signs, as will be noted again

and again during this review, show that the task of developing the congregation along proper lines was far from easy. But the large majority of members was, at all times, inspired by the determination to move onward and upward as rapidly as the material and means at command would permit. A striking evidence of the poverty and lack of mutual confidence, then prevailing, was the provision in the By-Laws, making it the duty of the Parnas, whenever the Treasurer should have as much as $50.00 in hand, to call a meeting of the congregation to determine how it should be invested. A provision to the effect that a person could not join or belong to Adath Israel while remaining a member of another congregation seems to prove that as early as that time there was fear of secession in case of strife or dissatisfaction.

During the first five years the growth was rapid. In 1847 the membership being 76, it was determined to build a synagog. New By-Laws were adopted and provision was made for a larger corps of officers, viz.: President, Vice-President, Warden, Treasurer, Secretary, and six Trustees. The President was still given the fullest authority to regulate the services and impose fines, which now covered, in addition to what was contained in the old laws, failure to accept office or to attend meetings.

The Treasurer was not allowed to accumulate as much as $100.00 before the Board must determine as to its investment. The By-Laws, which covered every possible detail, and were most stringent, provided that no one should be allowed to read the prayers or blow the Shofar on holidays if he, on the Sabbath or on holidays, kept open his store, bought or sold merchandise, traveled, or in any way violated these days, or if he ate forbidden food.

In November, 1847, subscriptions for purchase of lot, costing $1,500.00, and for erection of a synagog, were asked for, and by April, 1848, the sum of $1,220.00 had been sub-

scribed. This lot was on the east side of Sixth Street, between Chestnut and Broadway. An agreement with the builder was made, stipulating that he should receive $1,500.00, to be raised by subscription, during the erection of the building; $2,000.00 (to be obtained by mortgage) upon its completion, and the balance in six, twelve, eighteen and twenty-four months, without security, and it was resolved that every member must buy a pew for not less than $50.00, the pews to be sold at auction. Meetings were now held every few days, the interest and enthusiasm were intense. Lack of experience and the existence of widely varying opinions, which very frequently necessitated the reconsideration of action taken at previous meetings, are much in evidence in the records of these early meetings. Thus it was that after the corner-stone had been laid with imposing ceremony on the lot purchased, many of the members were so dissatisfied with the location, being, as they claimed, too far removed from the business and residence sections, that the President called a meeting and informed the members that he had succeeded in finding a lot on Fourth Street, between Green and Walnut Streets (where the building now occupied by the Kaufman-Straus Co. stands), 50x200 feet, that could be bought for $2,750.00. It was at once determined to stop building, sell the lot, and buy the Fourth Street property, all of which was done. The minimum price of pews was now advanced to $60.00.

During the next few months strict rules as to conduct and religious observances in the synagog were adopted. A choir composed of capable members and of boys and girls, aged 9 to 12, was provided, and the Board instructed to advertise for a suitable person to fill the position of Chasan, Teacher and Lecturer, at a salary of $1,000.00. At this early time the need of a school was recognized and the decision was entered upon the records that it should be opened as soon as a suitable teacher could be obtained.

In January, 1849, the Synagog was consecrated, Rabbi J. K. Gutheim officiating. The pews were sold at prices ranging from $300.00 to $60.00, aggregating $7,886.50. Every member was compelled to close his place of business during these exercises. As an evidence of the violent opposition to every attempt at reform, we take from the records the statement that one of the members at this time threatened to burn down the Synagog if an organ were put in. We find, also, that there were frequent quarrels and difficulties among the members, requiring adjustment, and that then, and for many years thereafter, there was constant trouble as to the qualifications of the persons holding the position of Shochet and as to the reliability of the butchers. The congregation was constantly called on to satisfy the membership upon these important and seemingly vital points. There is, however, I am glad to state, also frequent and impressive evidence of a large and constantly growing progressive element which not only in the above matters, but also upon the question of doing away with the selling of Mitzwoth, led the congregation to show its determination to improve its own standard and that of the Jewish community.

The congregation was the headquarters for and the source of all communal work, including that of charity. Thus, for instance, in July, 1849, the officers were empowered, in any case of sickness, to appoint from the members four for night and two for day duty to attend the sick, this provision to remain in force until some society for such purposes should be organized. In August of the same year it was determined to obtain subscriptions for semi-annual remittances to Jerusalem through Sir Moses Montefiore. Frequent cases for relief were submitted to the meetings and promptly cared for. These demands, both at home and abroad, became more and more frequent as the community grew, and were always responded to with surprising liberality. During one twelve-month period, in addition to

caring for its own poor, the congregation sent $100.00 to Jerusalem, $154.00 to the New Orleans yellow fever sufferers, and donated $119.75 to two strangers who had lost their wares in a steamboat fire.

In September, 1849, Mr. B. H. Gotthelf, of Philadelphia, was elected as Chasan, Teacher and Lecturer at a salary of $1,200.00, he to pay his assistants in the school, which was then organized for the teaching of Hebrew, English, German, religion, and elementary studies. To provide the means it was resolved that every member must obligate himself for a stated amount, and the sum of $700.00 was at once subscribed. In this instance, as on every other occasion, when financial aid was needed, the members gave evidence of a devotion to Judaism and of an ambition to improve themselves and their children that entitles them to our profound respect and gratitude, for, without the foundation thus laid by them, under the greatest difficulties, the splendid superstructure, to which we have fallen heir, could never have been reared.

In October, 1849, it was resolved to conduct the business and keep the records in the German language, owing, doubtless, to the very large influx of Germans, and this resolution was not repealed until 1868, nearly nineteen years thereafter. The presiding officer was, however, frequently requested to state the question pending in both German and English, and we find the By-laws and many important documents in both languages.

The large influx of Jews at this time seemed to create apprehension as to the possible admission to the congregation of an undesirable element, and it was provided that no person could be admitted until he had been a seatholder for six months and then passed upon by a special committee.

The school, organized in 1849, gave place at the end of one year to a private school established by Dr. Felsenheld, which continued until December, 1853, when financial diffi-

culties caused it to close. When this occurred the congregation decided, as soon as $1,000.00 could be obtained from the members for the purpose of building or furnishing rooms to re-open its school, which was to be governed by a board of nine members. Shortly thereafter, viz., on February 27, 1854, the congregation was advised of the death of Judah Touro and of his bequest of $3,000.00 to Adath Israel, and it was resolved to use $1,000.00 of this money for the school, which was at once opened and continued successfully until 1866, when the school building was destroyed by fire.

A further change in the By-Laws governing admission to membership, gives renewed proof of the fear of the admission of any undesirable element in the community. It was now decreed that in place of a majority vote being sufficient to elect, eleven black balls should suffice to reject.

The membership had grown to such an extent that it became necessary to put in additional pews, the minimum prices of which were placed at from $70.00 to $90.00, and on September 12, 1854, twenty-seven of these were sold at auction, prices ranging from $71.00 to $242.00, aggregating $3,095.00, and making a total of $10,981.50 realized at this and the first sale

In November of the same year the first steps towards the organization of a Relief Association were taken, and it was continued as a congregational institution for many years, viz., until 1876, when it gave place to the present organization.

Whilst still financially unable to have the services of a Rabbi, those officiating elsewhere were frequently present by invitation, and Dr. Isaac M. Wise visited the congregation quite often, and in 1858 was invited to lecture once a month to this congregation, but found it impossible to undertake the task. There is constant evidence in the records of strong efforts to introduce reforms against opposition that was equally persistent. This was but natural in a member-

ship of which so considerable a portion had been but recently identified with the strictly orthodox congregations in their European homes. Still, when the ritual recommended by Dr. Wise was submitted in February, 1855, it was adopted, and when it was proposed to hold the first conference of Jewish congregations in Cleveland, Ohio, on October 17, 1855, Adath Israel decided to take part and elected Mr. Gotthelf as its representative. As further evidence of the true Jewish spirit that prevailed and of the earnestness and self-sacrifice that inspired Adath Israel in its good work, the first reports of the Relief Association, and of the school, submitted at this time, should be mentioned. The Relief Association showed collections of $1,143.73, disbursements of $1,036.28, quite creditable when compared with the present time, and the school reported a deficit of only $255.90, to be paid out of the congregational treasury, being almost self-sustaining.

In 1857 the congregation gave expression for the first time to its purpose of securing a rabbi. The need and desire for spiritual instruction by a qualified minister of character was set forth in eloquent language. The resolution also proposed that when a suitable candidate was found, he be elected for five years at a salary of $1,500, and then, if mutually satisfactory, for life. In addition a Cantor, at a salary of $600, was provided for. For reasons that are not made clear by the records, the wish was not gratified until nearly ten years thereafter. It was at this time also that Dr. Wise came again to Louisville to introduce his prayer book, "Minhag America," which was adopted, and, whilst here, he delivered two sermons, on August 8 and 9, 1857.

During the following year the first confirmation took place, and the exercises were so pleasing that it was resolved to buy the melodeon used on that occasion.

In 1859 the school required an income of $2,500, giving evidence of considerable growth; the congregational mem-

bership was 117, divided into four classes, with dues of $12, $16, $20 and $24, although as much more was contributed in other ways. The net debt was $3,175, and was carried by a loan endorsed by fifteen of the members. In November of this year the first Thanksgiving Day services were held. The demand for spiritual instruction had become constantly more pressing, and no satisfactory rabbi having offered his services, it was decided, in September, 1862, that Mr. Gotthelf should either read a translation of the Haphtara every Saturday, alternately in German and English, or should deliver a sermon. It was also determined to make renewed efforts for a rabbi, and the proposed salary was increased to $1,800 for a term of five years. Dr. Max Lilienthal, of Cincinnati, and Dr. Deutsch, of Philadelphia, were called, but both declined. The dues were now raised to $15, $24, $36, $48 and $72.

In 1863 the average attendance at the school had grown to 195, and new applications constantly were declined because of lack of room. Its total income was $2,357.90, expenses $2,456.45. It was therefore determined to build a new schoolhouse at a cost of $6,000. This building was at once erected, only to be destroyed two years later by fire.

The membership had now grown to 143 and on June 20, 1864, the want of a larger and more modern synagog having made itself felt for some time, a resolution to make the attempt to secure such an edifice was adopted. Only $3,585 in donations and $4,270 in loans were offered at this meeting. Adjournment to the following day was had, and it was then resolved to appoint a committee charged with the duties of submitting plans and soliciting donations and loans. This committee, in November, 1865, recommended that $100,000 be appropriated, of which $65,000 should be raised by the sale of stock in shares of $100, drawing 7 per cent. interest, redeemable in five years or sooner, and acceptable in the meantime only in payment for pews. This recommendation

was adopted, but before the committee was able to report sufficient progress, on October 12, 1866, the synagog was consumed in a fire that also destroyed the Louisville Theater, adjoining on the north. The committee had made satisfactory progress before the fire, for on October 31, 1866, less than three weeks after the fire, it reported that $50,000 of the stock had been sold. It was at once resolved to purchase the lot on the southeast corner of Sixth and Broadway and to build a new synagog A special meeting of the congregation for the purpose, authorized the committee to front the building on Broadway. While these events were transpiring, the committee appointed in 1857 to recommend a rabbi, reported that, through the exertions of Messrs. Nathan Bloom and Emanuel Hirsch, during a European visit, a suitable candidate for the position of rabbi at last had been found in Dr. Leopold Kleeberg, of Elberfeld. He was at once elected for a term of five years at $2,500 per annum, and promptly entered upon the performance of his duties. Mr. B. H. Gotthelf was at the same time elected cantor at $1,800. Both salaries were advanced the following year to $3,000 and $2,100 respectively.

At this time the attendance at the school was 265, the number of teachers 7, the income $6,190.70 and the expenditures $6,446.75.

In July, 1868, the new building, erected at a cost of $144,765.25, was approaching completion. The pews were divided into classes as follows, viz.: 12 at $1,250; 32 at $1,000; 34 at $700; 76 at $450, and 56 at $250, and offered at these upset prices at auction to those bidding the largest premiums. The terms of sale were one-eighth cash, balance in ten equal installments, semi-annually, with 6 per cent. interest. The result was so phenomenal that, even at this late day, it must command our admiration and pride. The total realized was $122,366; the highest amount paid by any one member, $3,850; the lowest, $250, and the average, $862.

In June, 1869, the supreme battle for reform in the mode of worship and observance was fought and won after a contest which occupied five evenings during that month. At this same time Dr. Kleeberg was requested to lecture in English at least once a month, and during the following year Friday evening services, with sermons in English, were introduced.

The membership was now 189; the net indebtedness about $16,000. In 1871 our present religious school was inaugurated. It may be also of interest to know that at this time it was still found impossible to pass a resolution requiring the members to take off their hats in the Temple. During the next few years but little of present interest is preserved in the records excepting that in 1873 delegates were appointed to attend a convention at Cincinnati for the purpose of forming a union of congregations and founding a Hebrew college. In July of same year the congregation purchased the grounds containing fifteen acres, upon which our cemetery is located, and authorized the expenditure of $8,500 to lay out roads and avenues, erecting the necessary buildings, and otherwise beautifying the resting place of our dead.

On April 1, 1876, the office of cantor was abolished.

On September 16, 1877, Dr. Emil G. Hirsch, of Baltimore, was elected as rabbi for three years, Dr. Kleeberg having declined to apply for re-election because it had been resolved to advertise for candidates.

Dr. Hirsch began his ministry March 1, 1878. In June, 1879, the congregation re-elected him for a further term of five years. The relations between Dr. Hirsch and his congregation were seemingly so gratifying and satisfactory that the receipt of his resignation so shortly thereafter, in August, 1880, caused so much disappointment and dissillusionment that the future existence and welfare of the congregation was seriously in question. Fortunately, however,

there were a number of members whose well-known devotion to the congregation and the cause of Judaism gave them exceptional influence with the general membership and the Jews of our city. They succeeded in arousing, not only the members, but the entire Jewish community to the determination that Adath Israel (which now had 243 members, being the second largest Reform congregation in the United States) should not be discouraged, but should put forth renewed strength and vigor. Immediate steps to fill the vacant pulpit were taken. On March 14, 1881, Rabbi Adolph Moses, of Mobile, Alabama, was elected for a term of five years from the following September. His life and work in our midst are writ large in our annals and in the history of Judaism in America. On March 15, 1884 and June 12, 1889, he was successively re-elected for five years from the expiration of the respective terms. In 1891, in lieu of a second increase in salary, which he declined to accept, Dr. Moses was presented a purse toward defraying the expenses of a second trip to Europe, forced upon him by his failing health. In 1894 he was again re-elected for five years from the end of his term, and in 1898 he was once more re-elected for five years from 1901, the expiration of the term then pending.

In June, 1891, the proposition to introduce Sunday services was adopted by a vote of 59 to 8, similar propositions previously having been defeated in March and June, 1889. In 1893 the Union Prayer Book was adopted.

During these years a number of necessary improvements were undertaken, notably the reconstruction of the Temple steps, at a cost of $4,000, in 1889; the building of the cemetery chapel and gateway, at an outlay of $4,000, in 1894; the erection of a Sabbath-school building, costing $4,000, in 1898, and the construction of the cemetery water plant, at a cost of $2,000, in 1899.

Dr. Moses had been in poor health for some years and

History of Congregatio Ad- I F A Sel

during 1899 and 1900 constantly grew more feeble, necessitating more frequent and longer vacations. These the congregation, fortunately, could grant without causing its beloved teacher unnecessary anxiety. The faculty and the students of the senior classes of the Hebrew Union College, in a spirit of generous helpfulness, in turn occupied our pulpit and conducted the services during his absence. During all the years of his illness Dr. Moses, hopeful of his ultimate recovery, had steadfastly declined permanent assistance, but in January, 1901, he was finally induced to yield his assent. In February of that year the congregation resolved to create the office of Junior Rabbi. It esteems itself fortunate that on March 7, 1901, it succeeded in inducing Dr. H. G. Enelow, then at Paducah, Ky., to accept the position from the following May.

Our beloved master, Adolph Moses, was called to his eternal home on January 7, 1902, after a service of more than twenty years in our midst and a record in the ministry that will ever surely be an inspiration, not only to those who were so fortunate as to know him, but also to all those who, even in the distant future, will learn of his life and his works, and experience the noble influence he has left behind him.

It was the melancholy pleasure of this congregation to pay that tribute of love and affection that his life deserved and his achievements merited. As a testimonial of their gratitude and sense of benefit, Congregation Adath Israel erected beside his grave in its cemetery near Louisville a monument which in its simplicity, strength, and beauty of design is typical of him. Upon it they have affectionately inscribed the motto, suggested by his successor:

"And they that be wise shall shine as the brightness of the firmament;
And they that turn many to righteousness as the stars forever and ever."

The good fortune of Congregation Adath Israel was not exhausted by the death of Dr. Moses. His successor, Dr. H. G. Enelow, is a graduate of the Hebrew Union College and imbued with its best traditions.

Dr. Enelow was elected rabbi for a period of five years from May, 1902.

It would be invidious to mention those who, during the life of our congregation, have been exceptionally prominent because of their activity in its behalf. It is deemed unwise to do so, since there were many others who, without possessing the ability to lead, did their full part by bringing their active and valuable support to the work. Some of these good and noble men, though no longer with us, still live in the loving memory of all, and the undying nature of the work they wrought will preserve their names from oblivion so long as Congregation Adath Israel will exist.

The presidents of the congregations were: 1842-46 inclusive, A. Tandler; 1847, Joseph Abraham; 1848, A. Schwab; 1849, 1873-75 inclusive, and 1878-80 inclusive, S. Ullman, 1850-51 inclusive, 1854-56 inclusive, M. Straus; 1852, 1857-58 inclusive, A. Gerstle; 1853, M. Lieberman; 1859 to 1860 inclusive, S. Maas; 1861-62 inclusive, Em. Hirsch; 1863-64 inclusive, M. Goldberg; 1865-68 inclusive, Jacob F. Bamberger; 1869-72 inclusive, Nathan Bloom; 1876-77 inclusive, Levi Bamberger; 1889-92 inclusive, Julius Barkhouse; 1883-84 inclusive, Samuel Henle; 1885-88 inclusive, Louis Barkhouse; 1889-92 inclusive, N. F. Block; 1892-97 inclusive, Samuel Grabfelder; and Charles Goldsmith, from 1898 to this date.

History of Congregation Adath Israel. Part II.

Alfred Seligman.

There is little in a narrative way to add to the foregoing interesting and comprehensive historical sketch prepared by Mr. Goldsmith for the celebration of the sixtieth anniversary of this congregation, in January, 1903.

The definite beginnings of the movement for a new Temple are hard to determine. For many years there has been a sentiment among the progressive members of the congregation and the women interested in congregational work that the structure on Sixth and Broadway had served its usefulness. The location was becoming more and more undesirable. The building itself was antiquated in design. The acoustic properties were poor, the lighting bad, and the generally poor arrangement in many ways added difficulty to the proper and comfortable holding of public worship, and the doing of congregational work. The increasing demands of the Sunday-school could not be adequately met in the rather dark and unpleasing rooms on the ground floor of the Temple, and the separate building erected some years ago had not proven a sufficient relief.

The various societies of women meeting at the Temple were constantly drawing the attention of our membership to the difficulty of doing satisfactory work in rooms that could not be made attractive or comfortable.

The organization of the Adath Israel Sisterhood, in April, 1903, gave the women the influence and leverage in matters congregational which their zeal, devotion, and sacrifice entitled them to exercise.

Thereafter the matter of a new Temple became and always continued a live topic, though no resolution to that end ever carried. The project, however, had the impetus of a fresh enthusiasm and continued to gain in strength. The growing interest of the congregation in all branches of religious and communal work, the zeal and sacrifice of the women, and the labor and enthusiasm of Dr. Enelow, with the support of a considerable and increasing number of men,

The Old Temple, Corner Broadway and Sixth Street.

made the erection of the Temple at some early date almost a certainty. But an accident precipitated the event itself and hastened the consummation. In February, 1904, a leak in the roof admitted water which disintegrated and loosened certain ornamental parts of the ceiling of the auditorium and caused a considerable portion of it to fall, and, in the judgment of the architects, rendered the whole of the ceiling unsafe. This necessitated the discontinuance of public worship in the main auditorium of the Temple until repairs could be made, which were not completed until the following autumn. Sunday services for the remainder of the season were held in the beautiful Temple of Congregation B'rith Sholom, Second and College Streets. This courtesy and generosity has placed Adath Israel under an obligation of gratitude which it desires always to remember. The services on Friday evening and Saturday morning were held in the vestry room of Temple Adath Israel, which was not in any way affected by the condition of the auditorium. But the assembly in this part of the Temple made patent to the mind of every one the necessity of providing other and more suitable quarters for the congregation and its work. The incident gave great momentum to the movement for a new Temple, the necessity for which was discussed on every hand with that intense interest and variety of opinion which one would expect to find in a live congregation upon such a topic. At a special meeting of the congregation, held March 23, 1904, the question of a new Temple was the order of business. A resolution was carried declaring the necessity for a new Temple, and the chair was directed to appoint a Ways and Means Committee, consisting of ten members, to report to a future meeting upon the subject. Mr. Charles Goldsmith, the President, thereupon appointed the following committees:

Ways and Means Committee.

M. H. Flarsheim, Chairman; B. Bernheim, Simon A. Dreifus, S. Grabfelder, Sam Haas, Adolph Hays, Henry Klauber, A. Levy, Joseph Sabel, Ben Straus, E. S. Tachau. Ex-officio, Dr. H. G. Enelow and Charles Goldsmith.

At an adjourned meeting on April 21, 1904, this committee reported a recommendation to erect a new Temple at a cost of not exceeding $125,000 for grounds and building, and a plan of ways and means to provide for its payment. The recommendations of the report were adopted, and the President was instructed to appoint a committee of ten on site and building, which was accordingly done. The following committee was named:

Committee on Building and Site.

Ben Straus, Chairman; B. Bernheim, S. Grabfelder, Adolph Hays, Louis Hirsch, E. Klauber, Aaron Kohn, Joseph E. Moses, Edward Sachs, Bernard Selligman. Ex-officio, Dr. H. G. Enelow and Charles Goldsmith.

In December, 1904, the Committee on Site and Building, having exhausted the list of available property in the city of Louisville, bought for $17,500 the lot 129½x200 feet on the west side of Third Street, between York and Breckinridge Streets, on which the new Temple has since been erected. Quite naturally a step of so much importance could not receive the approval of all the members of the congregation, especially in view of the intense interest that the new Temple project had excited among the members of the congregation. The very circumstances that the selection of the site stirred up the membership of the congregation and precipitated a lively discussion and the most varied differences of opinion, was accepted by the thoughtful as a sign of the devotion of the members of Congregation Adath Israel to its welfare.

A special meeting was called at the request of the members dissatisfied with the committee's purchase. This meeting was held January 5, 1905, and was marked by the greatest interest ever manifested in the affairs of Congregation Adath Israel. But no matter how far the members of the congregation differed in their conclusions as to the desirability of the purchase, the debate carried with it one dominant triumphant note, namely that the new Temple was to be built; that the project had the enthusiastic and undivided support of the whole congregation.

In a splendid spirit of accommodation and good-will, and in order that nothing should be left undone to achieve the most perfect result, it was resolved that the Committee on Building and Site should be enlarged by the addition of five members selected from the list of those not entirely satisfied with the site as chosen. The following gentlemen were thereupon added to the committee:

Louis Barkhouse, D. R. Kahn, Henry Kaufman, Joseph Sabel, and the late Moses Levy. Mr. Levy acted as chairman of the sub-committee on a new site.

The enlarged committee, which finally absorbed the labor and attention of all who had suggestions to make, was given ample powers and such time as it desired to ascertain other suitable places to erect the Temple. After an exhaustive, but unsuccessful, effort, this committee, on April 27, 1905, reported unanimously to a special meeting of the congregation that, in its opinion, the site originally selected was the most suitable and available one to be had in the city of Louisville, and recommended that the Temple, the plans for which had already been presented and accepted, be erected on this lot.

This final result was acquiesced in in the same fine feeling in which the debate had been conducted, those who were for the original site accepting the result without any sense of triumph, and those who were against it concluding, with

the special committee, that if not ideal, the site was at least acceptable, and under any circumstances the most available. These meetings have passed into the history of the congregation as a demonstration of the vital interest felt by every member in Adath Israel, and that upon any action of importance each can bring to congregational affairs that interest and devotion, that judgment and accommodation, which he exercises in all other affairs.

The site question having been settled, and the plans for the building, designed by Messrs. Kenneth McDonald and J. F. Sheblessy, having been accepted on October 9, 1904, the contracts for the erecting of the building as a whole were let to Mr. W. H. Bailey, on May 15, 1905, with the agreement that the work should be completed on or before May 15, 1906.

Acknowledgement must be made of the arduous and painstaking services of all the members of the building committee. It is a great achievement to plan, contract for, and successfully complete a building of the proportions of the Temple, within the time promised, within the first estimates of costs, and without a serious hitch or disappointment of any kind.

The corner-stone of the new Temple was laid on July 31, 1905. Dr. Enelow being absent in Europe, Rabbi Isaac Landman, then of Cincinnati, now of Philadelphia, conducted the services, which were simple but impressive.

In order to raise the funds for this building about thirty members of the congregation advanced in the aggregate about $50,000, with the understanding that this money shoud be repaid out of the proceeds of the sale of seats in the new Temple or out of other available funds as the congregation should provide. It was in the nature of an indefinite loan, without interest. The remainder of the funds were provided by a mortgage loan floated by the Louisville Trust Company.

According to his undertaking, the contractor completed the erection of the building in May, 1906, and turned over the building. The installation of the magnificent organ, built by Jesse Woodbury & Co., of Boston, the carpeting of the floor, and the placing into position of the pews and chandeliers, and painting and decorating, were next accomplished. The description of this building, which is a pride, not only to the members of this congregation, but to the citizenship of Louisville, appears elsewhere in this booklet.

It is sufficient here to say that when Congregation Adath Israel dedicates its new edifice, on September 7, 8 and 9, it will possess a Temple wherein pride will give way to humility and gratitude that God in this land of freedom and opportunity has permitted it to raise this monument to His glory.

On Sunday, June 3, 1906, commemoration exercises of an impressive character were held at the Temple, Sixth and Broadway, to mark the termination of divine services therein, which had extended over a period of almost forty years. The features of this service were the inspiring sermon of Dr. Enelow, an address by Mr. Louis Barkhouse, who spoke a hopeful and encouraging message from the older to the younger members of Adath Israel, the effective supplementing of the regular choir by a chorus selected from the women of the congregation, and the presence on the pulpit platform of a number of persons who were members of this congregation and witnessed the dedication of the old Temple, in 1866, and who happily survive to this day, and are yet faithful members of Adath Israel. A list of these persons, most of whom are still in vigorous health, with a prospect of many more useful years before them, is as follows:

B. Hess, A. Griffin, Isaac Kiefer, Moses Bakrow, Philip Lieber, L. Weil, Joseph Cohen, Julius Bamberger, Leop. Starr, E. Klauber, H. Rosenthal, Edw. Grauman, Charles Joseph, Nathan Oppenheimer, Adolph Levi, Moses Dinkel-

spiel, I. Hesse, Paducah, Ky.; Gus Bronner, Abe Rosenbaum, and M. Myers.

* * *

It may sometimes superficially appear that, except a "saving remnant," the Jew in great cities of America has lost the faith of his fathers, and attaches himself to a Jewish congregation as formal subscription to history and sentiment rather than as an act of conviction. There is in all human affairs the ebb-tide and the flood. There are dark hours when it seems that for the masses the spiritual light burns very dimly, and that force, vitality, and earnestness have gone out of our religious life. Culture and faith and devotion to high ideals for the time seem submerged under a flood of skepticism and materialism, leaving our lives apparently sterile of deeper faith and higher endeavor. But these are only temporary expressions and passing phases. Searching deeper we discover in the Jew of character, training, and courage, a "vast unresting and inexplicable force" underlying his whole nature and compelling him, in spite of diversion and pressure, and sometimes feigned or mistaken indifference, to take his stand and make his full contribution of sacrifice and duty. He ultimately believes and prides himself that, as of old, the Jew is yet the chosen torch-bearer of God's truth, and that his people, scattered on every continent, and beyond every sea, by the ideals of its faith, and the moral example of its life, is yet reserved to be a blessing unto all the nations.

By experience, often in a hard school, the Jew has learned that while he must build up his individual character and must sustain in his own person the high ideals taught by our traditions, the die is cast for him, and at last he stands or falls by the fate of the community of Jews in which he lives. For, though the significance is often indefinite and subconscious in form, the world pays the Jew the tribute of

holding the people and the individual strictly to a very high accounting and responsibility.

The undying mission of Israel is thus acknowledged, and unless the individual Jew wholly abdicates his birthright and submerges his religion into the general religious life about him, he cannot disregard his duty and keep the esteem and respect of the world. But when these duties are assumed and performed with fidelity and dignity and proud self-respect he has the support and commendation of those whose good opinion is worth meriting.

The Jew cannot stand indifferent, but must affirmatively be with his people or cease to identify himself as a Jew. Thus the upbuilding of a congregation with ideals and purposes is necessary to the Jew in America, both for accepted religious ends and as the radiating center of personal activities and duties.

For these ends Congregation Adath Israel has most excellently served the Jews of Louisville, and no doubt, in the future, under the wise and courageous leadership of Dr. Enelow, will continue to advance their cause.

Much this congregation has already done, and much it will yet do in the future. No man can "look into the seeds of time and say which grain will grow and which will not," but unless prophecy is wholly lost and observation without value, it may be safely asserted that the future of Adath Israel is secure. And reverently this sketch is closed with the invocation that God's blessing be upon us, and that in the future, as in the past, He will give us the light of His countenance.

Description of the New Temple.

Bernard Selligman.

THE Temple is on the west side of Third Avenue, south of York, and stands on an interior lot 130 feet frontage by 200 feet deep to an alley. The building stands back of the pavement line about 30 feet and off of the side lines about 15 feet. The adjacent residences, however, are both off of the side lines, thus leaving about thirty feet of open space on either side.

The architecture is a pure example of the Grecian Ionic style. The front and both sides of the main building are faced with cut Bedford limestone to a point about 130 feet back of the sidewalk. Here begins the school building, which, being narrower than the auditorium proper, is not readily seen from the sidewalk. It is a brick building, conforming in style to the remainder of the structure.

Entrance to the building is through an open porch into a spacious vestibule, measuring 21x45 feet. Parlors or waiting rooms for ladies and gentlemen are located upon either side of the vestibule. Broad, easy stairways ascend to the auditorium balconies from both ends of the vestibules.

The main auditorium is 72 feet deep by 100 feet wide, this shape bringing all of the auditors closer to the speaker. The pews are laid out on a circular plan with aisles radiating from the pulpit. Three balconies in the auditorium are placed one at either side, and one at the rear. Especial care taken in designing the balconies has resulted in a perfect arrangement, which will make pews in them quite as desirable as those on the main floor. The choir and organ are in a loft or balcony above the pulpit. This scheme makes a very well-balanced and beautifully proportioned room, the balconies serving to break the great height required in a room of this size.

One feature of the new Temple deserves special remark

Pulpit of the Old Temple.

here: the auditorium is lighted by fifteen large windows. Three rise from the rear balcony and three from each side balcony. They extend almost to the ceiling height, and are of most beautiful and impressive design. On either side, below the balcony and beginning about four feet from the floor line, are three full-sized windows.

At present they are filled with beautiful stained glass, which, however, is intended to be temporary. The plan is that members of the congregation shall endow "memorial windows" permanently to occupy these spaces. Mr. Harry Eldredge Goodhue, of Boston, has completed designs for the whole series touching incidents in Jewish history and tradition, and those privileged to see his work declare it unexcelled in this country for artistic and original results. Two of these permanent windows were in place when the Temple was dedicated.

One representing "Moses" was erected by Mrs. Rosina Bloom, one of the most venerable, cultured, and devoted members of this congregation, in memory of her husband, Nathan Bloom.

The second portrays "The Mission of Abraham," and was erected in memory of his parents by Mr. Samuel Grabfelder, who, fully keeping his public-spirited and voluntary promise made at the time of his removal to Philadelphia, has not diminished his devotion or contribution to the welfare of Adath Israel.

It is believed that these examples will be followed by others.

The school building is two stories high and contains 12 class rooms, assembly room, board room, library, rabbi's study, secretary's office and society rooms. The basement is occupied by a large kitchen, with pantry and serving room, heating plant and large storage room. A wide hall on each of the floors gives free circulation and ready access to all of the rooms. Entrance to the rear building is through a

large vestibule and wide doors, by a paved walk on the north and south side of the Temple proper.

The arrangement of the assembly and class rooms is worth a word or two of description. They lie to one side of the hallway, dividing the school from the Temple proper. The center portion or assembly room measures about 44x46 feet, and has the height of two stories. At either side and in both the first and second story are three class rooms, each 14x18 feet, making a total of twelve class rooms. All of the class rooms are divided by folding "accordion" doors, making it possible to get an opening between them equal to the full width of the building. The class rooms are similarly divided from the assembly room by doors, which are arranged to slide back into pockets, providing an opening equal to the full frontage of the three class rooms. By these means on occasion there is one large room 46x82 feet.

By this arrangement as many as five separate meetings can be conducted simultaneously, or the lower class rooms can be opened into the assembly room for one meeting, and the second-story rooms on either side used for two other meetings. Or all class rooms, both lower and upper, can be opened into the assembly room for any very large gathering.

The class room side of all sliding doors are "blackboards" built in. This novel and very successful feature will prove of great advantage to the work in the religious school.

Taken in part or in whole, the building is admired and approved of by every one who has seen it. The credit for all of this is due to the excellent planning and superintendence of Messrs. Kenneth McDonald and J. F. Sheblessy, Architects, and to the honest workmanlike efforts of W. H. Bailey, General Contractor. The general public and the congregation are as one in the opinion that the design, workmanship, and rapid construction of the building will for a long time stand as a monument to the credit of the architects and contractors.

The Dedication of the New Temple.

Dedication Services, Friday Evening, Sept. 7, 1906.

Prelude: Andante—Violin and Organ.....*Beethoven*

Anthem: "Glory, Honor, Praise, and Power".....*Mozart*
THE CHOIR.

Prayer: RABBI IGNATIUS MUELLER.
Louisville, Kentucky.

Anthem: "I Was Glad".....*Perkins.*
THE WOMEN'S CHORUS.

Presentation of Key:
MR. BENJAMIN STRAUS.
(Chairman of the Building Committee)

Acceptance of Key:
MR. CHARLES GOLDSMITH.
(President of the Congregation)

Lighting of the Perpetual Light:
MISS ELSIE MOSES.

Blessing: RABBI H. G. ENELOW.

Anthem: "Send Out Thy Light".....*Gounod*
THE CHOIR.

Sabbath Eve Service:
RABBI ALFRED G. MOSES.
Mobile, Alabama.

Anthem: "Trust In The Lord".....*Handel*
THE WOMEN'S CHORUS.

Introductory Address:
RABBI H. G. ENELOW.

"The Lord is My Light"..... *Alliston*
MISS BERTELLE.

Sermon: "The Congregation in Israel"
RABBI DAVID PHILIPSON.
Cincinnati, Ohio.

Adoration and Kaddish:
RABBI SAMUEL H. GOLDENSON.
Lexington, Kentucky.

Anthem: "The Lord is Great".....*Righini*
THE CHOIR.

Benediction: RABBI JOSEPH KRAUSKOPF.
Philadelphia, Pennsylvania.

Postlude .....*Guilmant*

Dedication Services, Saturday Morning, Sept. 8, 1906.

Prelude: Violin and Organ.....*Schubert*

Anthem: "O, Be Joyful in the Lord".....*Thomson*

THE CHOIR.

Prayer:

RABBI ALFRED GODSHAW.
Director of Synagogue Extension.

The Sabbath Service:

RABBI MEYER LOVITCH.
Paducah, Kentucky.

Anthem: "Lift Up Your Heads".....*John B. Hopkins*
Karl Schmidt

THE WOMEN'S CHORUS.

Reading of the Tora:

RABBI DAVID PHILIPSON.

Anthem: "Sing Unto God".....*Parkhurst*

THE CHOIR.

Sermon: "The Mutual Pledge,'" Part I

RABBI MAX HELLER.
New Orleans, Louisiana.

Solo: "The Heavens Declare Thy Glory".....*Beethoven*

MRS. CARRIE ROTHCHILD SAPINSKY.

Sermon: "The Mutual Pledge," Part II

RABBI JOSEPH STOLZ.
Chicago, Illinois.

"Sing Unto the Lord".....*Trowbridge*

THE WOMEN'S CHORUS.

Adoration and Kaddish:

RABBI H. G. ENELOW.

En Kelohenu:

THE CHOIR.

Benediction:

RABBI SAMUEL SALE.
St. Louis, Missouri.

Postlude .....*Eddy*

Dedication Services, Sunday Morning, Sept. 9, 1906.

Prelude: "Nocturne" . .....*Chopin*

Anthem: "Great is Jehovah".....*Schubert*

THE CHOIR.

Prayer:

RABBI ALFRED G. MOSES.

Anthem: "How Lovely Are Thy Dwellings".....*Smart*

THE WOMEN'S CHORUS.

Service:

RABBI H. G. ENELOW.

Violin Voluntary:

MR. J. F. SURMANN.

Reading of Scripture:

RABBI SAMUEL GOLDENSON.

"Is Not His Word Like Fire".....*Mendelssohn*

MR. DOUGLAS WEBB.

Address: "Our Message and Our Mission"

RABBI SAMUEL SALE.

Anthem: "Praise Ye the Lord".....*Randegger*

THE CHOIR.

Address: "The Message of Judaism"

RABBI MOSES J. GRIES.

Cleveland, Ohio.

Organ Voluntary:

Address: "The Synagogue and the Sabbath"

RABBI JOSEPH KRAUSKOPF.

Adoration and Kaddish:

RABBI H. G. ENELOW.

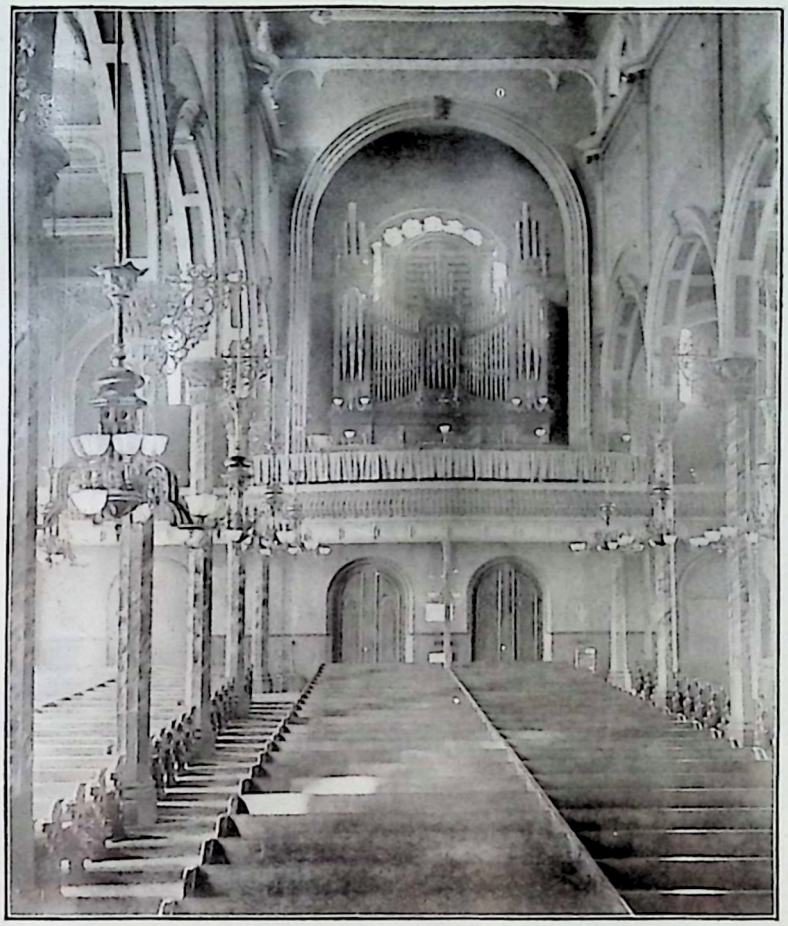
Anthem: "Praise the Lord, O Jerusalem".....*Hall*

THE CHOIR AND THE WOMEN'S CHORUS.

Benediction:

RABBI JOSEPH STOLZ.

Postlude: "The Priests' March".....*Mendelssohn*



Organ of the Old Temple.

Prayer.

Rabbi Ignatius Mueller.

HEAVENLY Father! In Thine honor this sanctuary has been erected. With grateful hearts we have now gathered here to dedicate it, and to consecrate it to its high purpose, to Thy service, and the good of man. And in this acceptable time we pray: Look down from Thy holy habitation, from heaven, and cause Thy face to shine upon this house raised by Thy children, where they may sing hymns and praises to Thee, proclaim the unity of Thy name, invoke Thy divine protection, and learn to understand, and in understanding to perform, Thy holy precepts. O God, to meditate on Thee, to worship Thee, to have communion with Thee, how honorable, how blessed an employment! In employing ourselves in Thy service, we feel the whole dignity of man; we feel that we are created in Thine image, are Thy offspring, Thy children, capable of high employments for which we are ordained by Thee. Thy name, O God of Israel, has been mighty in this congregation Adath Israel. And as they are called by Thy name, let them understand its true meaning. Make them feel that all Israel is one congregation, and all mankind one people, sprung from one stock, created by Thee, the Father of all. Great has been the zeal of Thy servants. For in Thy goodness hast Thou vouchsafed to Israel: "In every place where I shall cause my name to be mentioned, I shall come unto thee and bless thee." But they have put forth their best efforts, and erected this magnificent edifice, in Thy name and for Thy glory. Grant, then, that our prayers may ascend from the depths of our hearts toward Thy heavenly throne. Imbue all here assembled with Thy spirit, with the spirit of wisdom and understanding, with the spirit of reverence and piety, so that we keep steadfast to Thy hallowed commands. Regard, we beseech Thee, with special care, the minister, the officers, and trustees of this congrega-

tion. Fill their hearts with sacred impulse, and inspire them with Thy truth. Be, O God, with all members of this congregation, and let them find encouragement and consolation in Thy divine presence. We implore Thy blessing, O Lord, upon all religious congregations of this city. However they may differ from us and each other, they are all Thy children, and we pray Thee to bless our brethren. O most merciful and gracious God! guard our brethren in faith wherever they are unjustly persecuted. Guard, we pray, their lives, guard them from all evil. Bless our country, the shining example of peace and freedom to all other nations of the earth. Bestow Thy gracious blessings upon our State and city. Remove sorrow and affliction from every heart. Let joy and happiness satisfy every soul. Unite us, O Father, through Thy love, that all the members of the human family may be bound to one another by the ties of fellowship, sympathy, and brotherly love! Amen.

Presentation of the Key.

Benjamin Straus.

FELLOW-MEMBERS of Congregation Adath Israel: After two years of hard and strenuous labor, faithfully and conscientiously performed by those to whom it was entrusted, I am proud and happy, in behalf of the Building Committee appointed by the Congregation, of which I had the honor of being chairman, to hand over to the keeping of the proper authorities this beautiful place of worship, complete in every detail. It would be superfluous to relate at this divine moment the many obstacles that we may have encountered before the completion of this beautiful edifice. Let the inspiration of this holy event, the magnificence of these sacred walls, assure you that all the difficulties have been overcome, and we have marched triumphantly to this sacred spot.

I take this opportunity to extend to my co-workers of this Committee my deep gratitude for the very valuable services they have rendered to the Congregation. Had it not been for the solicitude and watchfulness of each and every member of the Committee, and the faithfulness of our architects and contractors, we should not have been able to place this magnificent edifice before the Congregation without going considerably beyond our financial allowance.

It makes me happy to think that all our sacrifices of labor and time have not been in vain; and it makes me more than happy to stand here as the Chairman of the Building Committee and signalize the completion of this beautiful Temple, a pride to us and an ornament to our community. And now, Mr. President, to you, who have so faithfully, and with self-sacrifice, aided us in our work, who for so many years have so constantly and efficiently toiled for the welfare of our dearly beloved Congregation, to you, as representative of our Congregation, I have the

honor and pleasure of presenting the key to our new Temple. I give it to you with gratitude in my heart to God, who has helped us to build this house to His name, and with an earnest prayer on my lips that it may be a pride and a glory forever. Let us enter it with pure hearts and a strong will, determined that the honor of the men and women of this community, who have always stood among the representative Jews of this country in all things noble and good, shall in no way grow less. "In union there is strength," and so let the united strength of this Congregation be given to this beautiful house of God, our place of worship and sacred assembly. This should be a day of glory and thanksgiving to each and every one of our members. Let each come forward with prayers of thanksgiving to the kind Providence which has blessed us with the freedom of this country and a goodly portion of this world's goods, and let each, in return, give liberally to the support of this our God's House, and twofold shall we be rewarded.

With an earnest, fervent prayer that this Sanctuary may for many, many years stand as a center of light, of faith, and of uplift; that every man and woman of this Congregation may find in it a home of strength, blessing, and consolation, I present to you this key.

ASSEMBLED for these dedicatory exercises, our thoughts are unwittingly carried back, through the inspiring history of Adath Israel, to its very birth, bringing to mind, as we recall the details of its wonderful growth, the innumerable examples of noble endeavor, of consistent devotion, and of ever willing sacrifice by the founders and the many heroic workers in Israel to whom this congregation owes its life, its progress, and all for which it to-day stands.

That the heritage, which they have left us, is not merely of local import, that the completion and sanctification of this Temple enlists the deep interest and prayerful concern of the Jews of our whole country, is made manifest by the presence on this occasion of so many of the foremost teachers in Judaism—men who, by their knowledge, their exceptional ability, and their sincere devotion to our religion and all that makes for the uplift of humanity, have earned the love and veneration of the Jews throughout this country. They have come to us from the North, the South, the East, and the West to do their part towards giving to these exercises exceptional significance and solemnity. We bow in reverence to these God-inspired workers, with heartfelt thanks for their presence, and with the ardent prayer that God will bless them, one and all, with many, many years of ever-growing strength to continue their noble work.

My friends, our Congregation will this evening dedicate to God the third structure which during its existence it has erected to His cause; it is to its credit that each building in its turn has been upon the broadest and most advanced lines possible at the time of its construction, symbolic of the devotion and the progressive spirit that have at all times animated its members; and I feel that I have the fullest justification in congratulating you

upon the success which has attended your efforts and labors, culminating in the completion of this beautiful sanctuary, so admirably arranged that it is adapted for the most ambitious congregational and communal work.

That it stands as a symbol of a most praiseworthy spirit of sacrifice should imbue us with implicit confidence in the future of Adath Israel, for nothing that has a permanent value or that can have a lasting tenure in our affections can be attained without sacrifice. Let us hope that each and every member of our Congregation will continue to feel that he or she has a full part in all of its work, that each can in some way be of service, and that in this co-operative spirit the most ambitious hopes, the loftiest ideals of our leaders and teachers may be realized.

The time allotted to me will not permit of my speaking in detail of all who have earned our laudation by their faithful attention to the onerous tasks involved in the conception and construction of this Temple. I feel, however, that I should make especial mention in this connection of our beloved Rabbi, Dr. Enelow, to whom this has, in the truest sense, been a labor of love. He has devoted himself during all these many months to the study and supervision of every branch of the work with that exceptional ardor and earnestness which he invariably brings to all of his work and duties.

The ladies of our Congregation, the Adath Israel Sisterhood, have also had a large and important part in this undertaking; their unflagging enthusiasm and unswerving fidelity to the cause has at all times been an inspiration to those intrusted with the work.

The various committees, their chairmen, the architects and builders, need no commendation at my hands; the result of their labors is before you and bespeaks for

them the gratitude of our membership in far more potent language than can flow from my lips.

It is therefore with mingled feelings of awe, of profound reverence, and of deep-felt gratitude, coupled with pardonable pride, that I, in behalf of our Congregation, accept at your hands, as Chairman of the Committee on Site and Building, this magnificent Temple.

Introductory Address.

Rabbi H. G. Enelow.

FRIENDS: Our great hope has been realized; a magnificent and enchanting dream has come true. Face to face we stand with what in our sublimest moments we conceived. The child of the imagination has taken on material form; yearning has become a reality. *Ma yedidoth mishkanothekha Adonay Tsebaoth,* "How lovely Thy tabernacle, O Lord of Hosts!"

'Tis a rare privilege I am conscious of, as I stand up for the first time to speak to you from this new pulpit of Adath Israel. Blessed be ye who come in the name of the Lord—blessed be ye who are associated for the purpose of doing God's work in the world, the work of benevolence and righteousness: we bless you from this new House of the Lord.

Manifold thoughts throng the mind under the wondrous spell of this happy hour. So many themes of large and eternal import clamor for recognition and utterance. But the fascination of all such I shall forego; the word that I want to speak shall have a personal ring, a word of gratitude and congratulation. Our friends who have been so good as to come to our festival will speak of the bigger and weightier matters.

"It is good to give thanks unto the Lord," says Israel's sweet singer. Gratitude is a duty the Jew has been taught above all others. In the Scripture lesson of this Sabbath, the 26th chapter of Deuteronomy, we read how the Israelite of old was bidden to bring the first of all the fruits of his land to God's altar, and there give vent to his gratitude for the Divine goodness to Israel and to himself. In brief outline he was to recite the story of Israel's suffering and salvation, and of the abundance of God's grace.

And even so, gratitude, my friends, is what I feel most

deeply right now. The words that come to my lips most compulsively are those of the ancient Hebrew benediction: *Barukh ata Adonay Elohenu Melekh ha-Olam sheheheyanu wekiymany wehegianu lazeman ha-ze*: Praised be the Lord who has witnessed the endeavors, the hopes, the struggles, the martyrdom of Israel, and has suffered us to reach this day; praised be the Lord who has seen the wandering of Israel from nation to nation, from continent to continent, and finally has brought us to this goodly blessed land, this land flowing with milk and honey, and has given us new unprecedented opportunities for His worship and the service of mankind. Yea, praised be the Lord who was with the fathers of the Jewish Community of this lovely city, who guided those men of valor and of enthusiasm in their founding of this congregation, and finally has permitted us, their successors and descendants, to erect this majestic sanctuary to His glory!

You, men and women of Adath Israel, are to be congratulated. There is no such index to the character of a Jewish community as its house of worship. It is there that one finds expressed the fidelity, the fervor, the spirit, the enthusiasm, aye, even the tendencies of the community. Round the sanctuary centers the idealism and the holiness of the people: through it, not to say from it, flows the thought-life, the purpose, the benevolence—all that is worthy of praise and conservation in a city. If that is what a temple should stand for, we need not be ashamed of this emblem of our life and aspiration. What you see before you, we have sought to make an expression of the simple, the chaste, the lofty; we have striven to bring out the pure, the strong, the upright in the builder's art. And what could be more expressive of the spirit of that holy faith of ours to which this structure shall be dedicated? If ever religion was that were more direct, simple, stately in all its teachings and precepts and

forms than Judaism, there has been no mention of it in the books. The Jews have been written down by certain men, derogatively, as poor metaphysicians. Maybe so; but the better for their religion. Direct, straightforward, ethical laws and unsophisticated godliness in Israel has held the place of speculation and theosophical vagary. No layman, however untutored, could fail to grasp the meaning of Judaism's golden sayings. The Bible is a treasure-house the key to which is in every man's hand. "Thou shalt not steal—Thou shalt not murder—Thou shalt not commit adultery—Love thy neighbor as thyself—Love peace and pursue it—Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might": breathes there a man so simple as to fail to seize the meaning of such teachings? Or was ever more significant precept put forth in such simple style as when Israel's old prophet instructs men as to the essential prerequisites of the saintly life: "He hath told thee, O man, what is good for thee, and what doth the Lord require of thee; but to do justly, to love mercy, and to walk humbly with thy God"?

Of this simple, direct, profoundly ethical, God-intoxicated spirit of Judaism, oh, may this sanctuary stand forth as symbol!

Again, we have borrowed the style of the structure from the Greeks. There is no incongruity in this. The Jews have always been good borrowers, much to the advantage of their own and the world's spiritual life. It is not the morose, self-conceited, unreceptive, and unresponsive being or people that counts for most, if for aught, in the advance of the race. In culture, as in commerce, the law of exchange is dominant. To be able to give and to take means to be a factor in the creation and the spread of culture. Such an element in the world's life has the Jew been. The best that was in him he has

given freely to the world, and the best that is in the world he has sought to get. That is true culture. For this sort of Judaism this congregation has stood and striven for many, many years. This ideal was the lodestar of the pioneers of this community, and of that noble teacher who—I deem it an honor to say it—preceded me in my office. I pray that this whole community may forever see in our Temple just that combination: the welding of the spirit of religion which the world received from the Jews with the spirit of beauty and culture which it got from the Greeks: that here in truth may all eyes behold beauty and holiness met together—that fusion of faith and culture which Israel's noblest sons have exhibited in all ages, and which alone can serve to beautify, consecrate, and perpetuate human civilization.

Yes, good cause have we all for gratitude and rejoicing. This day the Lord hath made; let us rejoice and be glad in it. There is nothing more uplifting, more inspiring, more certain to revive and advance a community, than a noble enterprise accomplished. Let us rejoice in the sacrifices that have been made in behalf of this sanctuary, in the noble efforts of every one of the men and women whose devotion and energy have made the dream of many years and many hearts a reality, and let us pledge to it that enthusiasm, that loyalty, that generousness, by which alone the great works of God and humanity can be done with success and honor.

To you, my friends and colleagues, teachers of diverse communities in Israel, we are thankful for coming hither to be with us on this day of the renewal of our covenant with the God of Israel, and of the rejoicing of our hearts. We return thanks to God, in all humility, that our congregation need not blush for its past. One of the oldest Jewish congregations of the West, Adath Israel has taken an honorable part in the upbuilding of Judaism in this

country. It has stood for loyalty and liberalism. Its earlier history is intimately interwoven with the aspirations and toils of that pioneer of Judaism in this country, whose memory shall forever abide in all our hearts, Rabbi Isaac M. Wise. It has ever been on the side of growth, not contenting itself with that false conservatism which mistakes fossilization for fidelity. We pray that this day, made greater and more impressive by the presence of each one of you, may mark for it the beginning of a new era of spiritual growth: of growth in understanding, in piety, in righteousness—in all those excellencies which make man acceptable in the sight of God and man. May your words be divine messengers, filling us with such zeal and fervor and power as shall cause us to be more and more a blessing to Israel and Humanity!

* * * * * * *

Bless this hour of our rejoicing, Oh Father! Accept our gratitude: fill us with Thy Spirit. May the words and the meditations of these festive days fill us with enlightenment and fervor. Lead us in Thy ways as Thou didst lead our fathers before us! Help us to make this, Thy House, glorious. May Thy beauty rest upon us, and establish Thou the work of our hands; yea, the work of our hands establish Thou it. Amen.

The Congregation In Israel.

Rabbi David Philipson.

FROM far and from near have come this great company, impelled by one thought, moved by one idea. The word had gone forth that the metropolitan Jewish congregation of this fair State had determined to rear a new home whence to promulgate the millenial old truths of Judaism, and all of us who know the honorable story of this congregation's progress, all of us who were bound by the indissoluble tie of friendship to the deep and keen thinker who stood at its helm for many years, all of us who are following with friendship's interest the career of splendid promise of its present brilliant young leader, all of us who give more than a passing thought to the significance of the Jew and his eternal message in the make-up of mankind's endeavor, were glad and rejoiced at the good tidings. And to-day this stately edifice, rearing its beauteous front towards the sky, gives evidence that that glad word has become reality, and that the great truth whereof we are the latest custodians has found a new abiding place where in eloquent language it shall find voice and with sincere conviction be proclaimed. Therefore are we in joyous mood; therefore have we come in gladness; therefore we sing praises and utter hallelujahs. Many thoughts surge through the mind, and many interpretations of the high meaning of this occasion suggest themselves; one of these interpretations whereof this hour is particularly vocal it will not be amiss to dwell upon for a brief space, namely, the significance of the congregation in Israel and of the congregation's home in the upward flight of the Jew's aspirations.

Many, many centuries ago an inspired singer in winging aloft his thoughts on the pinions of God-ward longings breathed forth the words:

"I will declare Thy name unto my brethren; in the midst

of the congregation will I praise Thee." (Psalm xxii., 23.)

The psalmist who uttered these phrases was but a type of the many, who during the long career of Israel on this planet spoke soulfully to their brethren and preached God's truth in the midst of the congregation. The congregation, aye, the congregation. That has endured whatever else has passed. Whithersoever the Jew wandered, the congregation wandered with him. The Keneseth Israel, the congregation of Israel became the figure of the immortality of Israel. Homeless might the Jew be, but the congregation never, for wherever the Jews settled, even though it were for the briefest time, there the congregation had its home. Governments might persecute, kings might drive forth, princes might plunder, churchmen might hound, mobs might despoil, fiends in human form might kill and utterly destroy individuals here, there, and everywhere, yet the congregation persisted somewhere, and in its midst somewhere the pious worshiper proclaimed the praise of his God. Ah! yes, friends, that is the wonder of it all. The congregation was ubiquitous as the truth it embodied was eternal and omnipresent. The Jewish state, bearer of the transiency of political life, passed away; the Jewish congregation, sign and symbol of the permanency of the religious idea, lives on and will live on so long as the truth which Judaism preaches has potency, and that we believe will be to the coming of the day when knowledge of the one God will cover the earth as the waters cover the sea.

Because every individual congregation was and is for its time and place the representative of the universal Adath Israel, the intangible congregation of Israel, that stretches back and forth over the centuries, whose center is God and whose circumference is the world, therefore is this dedication, and every similar occurrence giving evidence of the virility of congregational life, of such tremendous significance; therefore, too, the dedication of this house tran-

scends local conditions and local limitations and becomes a factor in a phenomenon of world-wide importance; meaningful as this red-letter day in the history of your congregation is for the Jewry of Louisville and of the State of Kentucky, yet through the invisible bond which joins this *Adath Israel* with the universal *Adath Israel* and with all Jewish religious experience throughout the ages, it becomes transfigured and takes its place as an element in the mighty world drama which began when Moses addressed the first congregation of freed Israel on the desert steppes: *wayedaber Moshe el kol Adath Bne Yisrael,* and which in its mighty unfolding shall move on till that first great liberation shall have become a universal reality and men free everywhere shall give willing ears to the high messages of duty and righteousness that the prophets preach.

The Jewish world resounds to-day with cries and counter-cries, with shibboleths of parties and slogans of societies; the weary old questions as to the purpose of Jew and Judaism in the world are being debated *ad nauseam;* racialism *versus* religionism, nationalism *versus* cosmopolitanism, Zionism *versus* anti-Zionism, all have their champions in the lists and the din of controversial battles is in the air; but whatever may be the merit or the demerit of any or all of these parties, divisions, or call them what you will, this much is sure that in the clear atmosphere above the smoke of strife and contention the congregation rests serene; *this* is the representative organization in Judaism, for this stands for the religious element; differ as Jews may in regard to all else, in this they must agree that Judaism is a religion; some sincerely believe that the Jews are a race, some as vehemently deny it, but whether race or no the Jews of to-day are a religious community; some fervently preach political doctrines as embodied in Zionism, others as passionately denounce it, but whether Zionists or no, the Jews of to-day are a religious community; some

are keen in the formation of Jewish lodges and secret societies, others scout these as puerile, but whether lodge brethren or no, the Jews of to-day constitute a religious community; therefore, neither society nor lodge, neither Zionistic gate nor Jewish country club is the representative institution of Judaism, but the congregation, the institution perennial in Israel, the symbol of the truth universal that prophet preached and psalmist sang, that rabbi expounded and sage explained, for which untold martyrs have died and devoted myriads have lived, the truth undying inspired by Him in adoration of whom in all the ages the dauntless spirits have exclaimed: "I will declare Thy name among my brethren and in the midst of the congregation I will sing Thy praise."

Self-evident this definition of the congregation's primal place as the representative body of Judaism appears to be; and yet never was there a time when its preaching was more necessary than now; because of the multifarious aspects of the so-called Jewish question this main current to which all other streams are tributary, threatens to become lost in the quicksands of controversy; let us beware lest we become confused and confounded. Whatever else we may be or may not be we are part and parcel of the great Keneseth Israel, the congregation of Israel; whatever individual Jews may have accomplished in the many lines of general human effort, educational, artistic, diplomatic, literary or what not, this must be accounted to them as men, not as Jews, only what they have contributed towards specific Jewish religious endeavor may be credited as Jewish; the Jew *qua* Jew leaves his impress on the world through his Judaism; his Judaism he proclaims through his congregational affiliation; Judaism speaks through the congregation, not through any other organization of Jews whatever may be their worldly prestige or power. Therefore is the dedication of a congregational home, be it small or large,

be it humble or pretentious, be it in the Old World or the New, charged with such high meaning; it represents the triumph of the ideal element; it evinces that the Jews of to-day are still mindful of the great privilege of being a light to the nations, a covenant people; this you declare anew to-day, members of Congregation Adath Israel, you and your gifted young rabbi; you have wrought well, your congregation is one of the noble band of progressive congregations of this land; with your sisters you are the custodians of Judaism's truth; through you will this truth be perpetuated. May you go from strength to strength. Your new shrine, resplendent in beauty, shall give inspiration to many hundreds and in it shall find constantly growing significance the superb outburst that has been spoken and sung for thousands of years in Israel's midst and is emphasized anew whenever a house of worship is consecrated: "How goodly are thy tents, O Jacob, thy dwelling places, O Israel."

May yours be everlasting prosperity and peace. Amen!

Prayer.

Rabbi Alfred T. Godshaw.

UR Father, inscrutable Master Spirit that stirs the heart of man unto goodness, at such moments as these when we stand in Thy presence we feel Thy nearness, and with it an overwhelming sense of our dependence on Thee as the Source of all inspiration. Behold, the heavens are Thy throne and the earth Thy footstool! What house can man build unto Thee and what place can truly be Thy abiding place? The whole universe is Thy great Temple, and the winged choristers of the forest sing Thy praises.

And yet, we frail creatures, that are as the grass which in the morning groweth up and flourisheth and in the evening is cut down and withereth, with the feeling of our dependence on Thee, would fain erect unto Thee and dedicate to Thy service houses of worship in which we may invoke Thy presence and rise on the wings of devotion unto Thee.

We feel, indeed, that the truest prayers are holy aspirations and longings, and in this spirit we pray that this may be a House of Prayer unto all men and that all who seek light and comfort here may find Thee. May the fire of knowledge burn continually on this altar and may the longings after that which is best in life that come to us in these moments of prayer go with us into our lives and strengthen us in our endeavors to become ever stronger and better men and women. Amen.

The Mutual Pledge.
Part I.

Rabbi
Max Heller.

ENHEARTENING and inspiring to every ardent worker for Judaism must be the witnessing of that hard-won triumph, of that joyous exultation which uplifts a Jewish community in the dedication of a synagogue. What this consummation means to you, both now and hereafter, what an epoch it marks in your congregational, what a hallowing it brings, at least for a precious moment, to your social life, I can well imagine; the more genuine and the more hearty must be my appreciation for the privilege of sharing in your noble festival; and if I may bring you cordial greetings from the extreme South, no less will I take home with me such memories of whole-souled, aspiring Jewish manhood and womanhood, as can only brace one against the occasional fit of despond, as will only tend to confirm one's faith in the abiding vitality, in the unwavering march of American Judaism.

Your program which assigns to my friend and myself the preaching of the Sabbath lesson for this to you so memorable week prescribes to us, in a way, where we may most fitly look for a text; the very time-limit which practical considerations impose upon our speaking, the unity and symmetry of this Sabbath service suggest that it might be well to join our forces for the teaching of one lesson in two parts, for the preaching of one sermon in two divisions. Accordingly, my friend and myself, taking early counsel, have chosen for joint exposition a passage from this week's Pentateuch portion, a passage which breathes all the fervid energy, all the crisp and sturdy faith, all the impetuous eloquence of the Deuteronomist, a passage which lends itself most happily to an experiment in co-operation, because it discerns two parts of a contract, two sides of a solemn pledge: Israel's deliberate espousing of the Lord as our

God and God's definite choice of Israel for His people, His peculiar treasure. Mark in these verses the unambiguous representation of this agreement as a mutual one: "Unto the Lord thou hast pledged thyself this day: that He shall be unto thee for a God, to walk in His ways, to observe His statutes and His commandments and His judgments, and to hearken to His voice; and the Lord hath pledged Himself unto thee this day: that thou mayest be unto Him for a chosen people as He hath promised unto thee . . . and to render thee highest over all the nations whom He hath made for praise and name and glory; and that thou mayest be a holy people unto the Lord thy God as He hath promised." (Deut. xxvi., 17, 18, 19.)

Viewing our text as a whole, it may be worth observing that here it is Israel first who wooes his God; only in return it is that God makes choice of Israel. In our endeavor to do justice to this two-sided text it will be my task to bring home to you, if I can, the vital meanings of the first half; my friend will undertake to shed upon the trials and puzzles of our day the light of the second half.

I.

"Thou hast pledged thyself this day unto the Lord that He shall be unto thee for a God." I wish I had an hour in which to illustrate, from the glittering procession of Jewish history, out of the ocean-depths of Jewish soul-life, how justly, if in large and sweeping lines, this word does characterize the deathless, the unalterable fealty of Israel. "The Lord, He is God." At every Carmel in our history, under the shock of every lightning-flash, out of the stress of every affliction, under the glare of pitiless skies of hatred we have clung to the one God, our King and yet our Father, wrathful Judge and yet the Fountain of Mercy, unspeakably holy, yet also with the humble and contrite. We battled for one

unseen God, not only when the Baal priests were many in the cruel darkness, of heathendom; we upheld him in the caves and wildernesses of Judah when the Syrian hireling set up, in the sanctuary of the living God, the marble coldness of the Olympian Zeus, under the sneers of Tacitus and Juvenal at our cloud-and-sky deity, under crusader's pike and iniquisitor's sentence. Hear again and hear forever, said we, O Israel, hear thou above short-lived triumphs of wrong, above hoarse brute-cries of massacre and carnage, that God who is our God, He is but one, an only one.

Israel's first pledge is to the one and only God; our acceptance, our championship of monotheism is no mere obstinate dogmatics of a rigid, unimaginative theology; it is to-day, it was at all times, the innermost, throbbing heartbeat of our religious manhood. To-day, as always, we are the zealous and watchful guardians of this supreme, of this redeeming truth, master-truth and key-word in which religion and science meet as one: that it is one hand, one plan, one love that guide the boundless realms of nature together with the mysterious weavings of super-material life, one wisdom that reigns over good and evil, one providence that harmonizes every act and every circumstance towards incalculable ends of an incomprehensible benevolence.

Let modern philosophy proceed from abstraction to ever hazier abstraction, let the popular theologian balance himself ever so smilingly along his slippery tight-ropes of equivocation, we are still needed, not only to assever and proclaim the one and only God, but to crown Him in our hearts, to enthrone Him in our lives, to set Him high upon the eternal hills of our trust and hope: Hear, O Israel, the Lord who is *our God,* whom we have made ours in joy and in sorrow, in the rosy mornings of spring, as in winter's chill desolation, that God is one, indeed, with no other God besides!

II.

Israel pledges himself, ever anew, pledges himself here and now in all the architectural sweep and plastic glow of this splendid structure, to the heraldship of the one and only God. But the pledge so far as Israel's side is concerned, that one-half which I am trying to set forth, can not stop at the promise, at the mere soul-fealty; the sane idealism of the Jew can not rest satisfied with any mere flag-enthusiasm. We *are* a religion of law, of the deed, in this sense that our life must bear out our professions, that our conduct must bespeak our faith; our pledge, therefore, must inexorably proceed to demand righteousness as God's paramount covenant-sign, righteousness as the Jew's practical matter-of-fact godliness: "to walk in His ways, to observe His statutes and His commandments and His judgments." God's ways and statutes, His commandments and His judgments, it is all one. Has Israel kept in mind and carried out faithfully this pledge of living in the spirit of God's law? Has Israel fulfilled that sublime destiny which was marked out for him as early as the career of Abraham, when God is quoted as expressing this assurance: "For I know him that he will order his children and his household after him that they observe the way of the Lord?" (Gen. xviii., 19.) Or is it only in the distant future that the confident hope of this morning's Haftarah is likely to come to pass: "And thy people shall all be righteous, forever shall they inherit the land?" (Isaiah lx., 21).

One thing is sure, that the inner history of Judaism can be understood in no other light but as a training in moral and spiritual manhood, that Israel was to be a witness by the testimony of example, even more than of belief; that to-day the Jew can grow to his full stature among the active forces of the modern life not as he makes fine phrases, as he acquires the veneer or obtains the cachet of the refined

classes, not even if he stuns the world with the trumpet-blares of his charity; but only as he proves his religion to be the best of all existing foundations and cements for the building up of a clean, honest, brave, and public-spirited manhood, of a pure, tender, self-sacrificing womanhood.

Do not, pray, misunderstand me as if I were answering the shrieking abusiveness of anti-Semitism with fine counsels of perfection to my pelted and bespattered people, as if I were advising you that you must imbibe all the virtues of your environment and manage, at the same time, to make a complete escape from its imperfections; if there is any way for us to silence our adversaries by becoming spotless angels, it is only the old high-road of shuffling off this mortal coil. No, my friends, we claim our right of being human, of having some faults, a few of them probably due to the very predecessors of those who are now assailing us. That which the modern preacher may ask for within the bounds of the "square deal" is that our older and higher and saner ideals shall flower visibly into principle and manner in the clear-cut individuality of the modern Jew. I need but look around upon these resplendent spaces, I need but recall to memory the grizzled and bowed figure of your teacher that has gone before, I need but glance upon the earnest features of your eloquent and scholarly young spiritual leader to forecast with confidence the yeoman's work in this direction which will continue to bear golden fruitage here, in the future as it did in the past.

III.

But I must hasten to the end. I read in my text, though the words are rather vague, appearing almost like repetition, a third pledge which finally calls for a moment's attention: "to hearken to His voice." I trust I am not wrenching this loose figure of speech too far from its original meaning, when I interpret it as referring to a third and

last pledge whereby Israel engaged himself to the service of his God; as that hearkening to the divine echoes within us, to the eternities and infinitudes about us which we call worship. We should, then, have identified, on Israel's part, a three-fold pledge: of belief, of life, of worship; we should have Israel swearing allegiance with mind and will and soul.

My friends, shall we not confidently affirm, at least those of us whose childhood has been blessed with all the fervor and all the freedom, with all the melody and all the symbolic beauty, especially with all the hearth-adorning visions, with all the home-hallowing peace of the old-time faith—shall we not gladly and proudly affirm that the Jew did, at one time, hear God's voice continually, that he heard it above the loudest dins, that it sang within him the livelong day, that it thundered in the index when he stood at any parting of ways, that it soothed his pains and healed his sorrows, that it chased the wrinkles from his brow and the grinning spectres from his nights of loneliness?

And shall we not, then, at this time, when we are so happy and yet all is well with us as we view the fruit of noble toil, shall we not now more than ever remember that the Jew was at one time the most devout, the most God-trusting and God-communing of all peoples, that God's voice was to him not something faint and cold, out of great distance, but very near indeed, ever in his heart and upon his lips; shall we not here and now resolve that this shall be unto us a house of true worship, of God's real presence, until we hear His voice above the waters of our strife and "in His temple all bespeaks His glory."

Be this, then, the blessing which I invoke upon your completed endeavor and may this youngest of Israel's God-homes become, in harmony with Israel's three-fold pledge: an ensign of the one and only God, a nursery of the righteous life, a haven of Jewish godliness and Jewish devoutness! Amen!

The Mutual Pledge.
Part II.

Rabbi Joseph Stolz.

THE ancient rabbis, who meditated on the Bible day and night and sympathetically brooded over its every word, frequently gave to the profounder biblical text an interpretation or elaboration so naive, so trustful, and withal so illumining, that their words abide fondly in the memory of those who admire spiritual truth and love sincere piety; and, doubtlessly, while the Deuteronomist's word was being interpreted and applied here with such reverent eloquence, such warmth of enthusiasm, such wholehearted sympathy with the eternal things which impart a higher significance to these bricks and beams and lend a profounder meaning to this festive occasion, some of you bethought yourselves of the solemn words of Israel's pledge at Sinai (Exod. xix., 5-6); and others were reminded of the familiar rabbinical Midrash that God had offered the Sinaic revelation in turn to every nation of the world, but of all of them not one was willing to be bound by the ethical obligations involved, save Israel alone, who deliberately promised to accept all the moral and spiritual implications of the covenant, and who, as has just been shown, remained true to his promise until this very day, accepting God, keeping His commandments, hearkening to His voice, often at the cost of tremendous sacrifice, frequently by the display of marvelous steadfastness of purpose.

And in the providence of Him who rules the nations with a fixed purpose and who maps out a destiny for every people; in the providence of Him who reciprocates honest human endeavor and strengthens the hands of those who co-operate with Him, blessing the labors of such as accept the yoke of His domain and sow on earth the seeds of righteousness, what will be Israel's compensation for his deliberate loyalty to his pledge?

Note well the second half of our text: "And the Lord hath pledged thee this day to be a peculiar people unto himself keeping all His commandments; and to make thee high above all nations which He hath made in praise and in name and in abiding glory; and that thou mayst be a holy people unto the Lord, thy God." (v. 18 and 19.)

God's reward to Israel will not be something material for the momentary enjoyment of the senses; not something already complete and finished requiring on his part no further expenditure of mental or moral energy. Nay, God pledges, in turn, that as a result of Israel's avowal, his should be three haunting ideals, viz., the ideal to become "a chosen people;" the ideal to be "highest among all nations in praise and in name and in enduring glory;" and the ideal to be "an holy people;" rewards all the more significant, because each one is a seed rather than a harvest, a prophecy rather than a realization, a potency infinite of development rather than an exhausted actuality.

And is not this the highest reward of a good deed: the desire, the eagerness, the added power to do another? Is not the *S'char mitzva mitzva?* If glory hovers about these days, that glory lies, not in the completion of this majestic temple, in the praise of these marvels of wood and stone, in the consecration of finished walls and spanning roof; but in the dedication of this sanctuary to what is just begun, in the going onward from labor made complete to all the longer, harder tasks that you must meet; in the understanding that the sacrifices which made this day a possibility are praiseworthy only in so far as they compel you to make still greater sacrifices for the invisible realities on which this house rests.

I.

The very best thing that can be done for man is to inject into him lofty inspirations; and the very highest

service that can be rendered a nation is to make it quiver with the dynamic force of superb ideals.

How great, then, was God's love for Israel (Deut. vii., 7-8) that He who "giveth soul to the nations" (Isaiah xlii., 5) blessed him for his voluntary avowal of Jehovah and his self-imposed recognition of the majestic authority of the moral law by impressing upon him the ideal of becoming "God's chosen people."

How often have our enemies misinterpreted this energizing ideal and, on the strength of it, directed against us their poisoned barbs of ridicule and hatred; and how many times have even they who bear us neither malice nor ill-will misconstrued this religio-ethical aspiration, as if it were a supercilious distinction, a vainglorious assumpton, an unethical rearing of barriers of exclusiveness!

Yet, Israel did not pretend to be God's only child. Expressly our text adds the significant qualification that "God made all the nations" (v. 19, cf. Ps. lxxxi., 9, Amos ix., 7).

Nor, is Israel the only people laying claim to divine choice. Prof. Steinthal has well said: "Glorious sun, thou lookest down upon none but chosen nations. Upon all the earth there is no nation, big or small, which considers not itself its God's chosen people. Every page of the London *Times* is a loud pæan of praise: Thou didst not create us like them" (Ueber Juden und Judenthum, p. 12).

However, I do believe this to be true that no other people on the face of the earth cherished this ideal as earnestly and seriously as Israel did, and like him conditioned it upon "the keeping of God's commandments" (v. 18). He put it into his daily prayers; he made of it a fundamental doctrine of his religion; and, under the guidance of his choicest spirits (e. g. Amos iii., 2), gen-

eration after generation construed it as a tremendous responsibility, as the inalienable obligation of every one born in the house of Israel to regard it both a privilege and a duty to preserve, expound, promulgate, and practice, for the benefit of all humanity, those religious truths which are accounted mankind's most precious asset, today even more so than when first they were proclaimed by those prophets of ethical monotheism who, in the early dawn of history, sprang from the loins of "the first-born son."

And whenever the story of Israel's scattered altars is sympathetically told, it is revealed what a tremendous ethical and spiritual power this ideal becomes when the Jewish father impresses this duty upon his child and the Jewish child realizes that this responsibility is the precious heirloom bequeathed him by his ancestors, is the spiritual link which binds him to a magic chain reaching way back to a most distinguished ancestry of prophets and sages, saints and martyrs, is a root imbedded so deeply in the Mother Earth of history that neither wind nor storm can extirpate it.

II.

Likewise, is it an immense power for good when a nation is swayed by the ambition to be the foremost. For, nations, like individuals, have divine potentialities which must be developed by strenuous endeavor; and fortunate the people in whom burns, like the fabled spark of divine fire which fell into the sea and caused its restless motion, the unquenchable ideal to stand uppermost among all the nations in praise and name and enduring glory.

What is the praise of one generation may well be the censure of another. Name and fame have often been bestowed upon a people for vastness and wealth of em-

pire, or even for the heartless conquest of weaker tribes. But "enduring glory" can only fall to the lot of the nation which seeks and promotes peace, in righteousness, love, and truth.

Not the strongest, but the worthiest, are the foremost; and it is quite possible that a people may be weak, despised, and homeless, hunted up and down the face of the earth, and yet so steeled to suffering, so consecrated to principle, so sure of the final triumph of the true and the good, as to feel in the hovel of the ghetto a moral superiority over the tyrant ensconced in his palace, an eagerness to leave the final verdict of real supremacy to the impartial arbitrament of history. And, indeed, if we follow the vicissitudes of foot-sore Israel, with a loving eye, and not with the evil intent of peering through a microscope for parasites, the fair-minded will find that though Israel did not despise the joys of earthly existence nor scorn the material, the floods of worldliness could not quench the spark of idealism kindled in him; and that, despite the restrictions imposed upon him and the obstacles piled mountain-high around him, he gave to humanity gifted men and women, moral heroes, so many, as to challenge the praise of the unprejudiced and to command for him an attention from the world, out of all proportion to his numbers.

III.

And lastly, and most important of all, Israel was to be stimulated by the ideal of becoming "a holy people," a people collectively illustrating the hidden divinity in man; a people conspicuously exemplifying righteousness in all the private as well as public, in all the commonplace as well as the extraordinary relations of life, so as to attract mankind's admiration to the beauty of holiness; to inspire devotion, reverence, love for the moral

law; to exalt duty as a moral ideal, to demonstrate where the real emphasis of life should be put.

Primarily, *Kedusha,* holiness, meant separation—separation from the brutal, the vulgar, the sensuous, the unchaste—a spiritualizating of the primitive passions. Gradually, it came to connote the higher virtues which are the indispensable elements of social righteousness and which, working from within the soul outward, go to make up the true character, the fine personality, the harmonious disposition, the man and woman worthy of the stamp of God's image. Ultimately, it signified martyrdom, that overpowering trust in the permanence of the worthful midst the mutations of time; that firm belief in the existence of an ideal world; that unshakable faith in the final triumph of the good, through the help of God, that made it seem a joy, the acme of bliss, to give up life itself for *Kiddush Hashem.*

I would not be so arrogant as to claim that collective Israel ever realized this moral perfection; but, I believe, this much can be truthfully maintained, that this ideal of becoming a holy people raised the moral standard of Jewish life; that it made the Jew more exacting, more impatient, more critical, more censorious of himself; that it created and shaped the wholesome discipline of the Law; and that, under the inspiration of religion, which clothed this law with devotion, reverence, and love, it made possible that chastity, charity, tender thoughtfulness for the helpless, that obedience, reverence, justice, solidarity which are so much admired, not only in the abstract commands of the Bible and the Talmud, but also in the realities of Jewish home and society.

And have these ideals of our fathers exhausted themselves? Are they no longer worthy of being our ideals? Or, shall we be content to admire them in the lives of

our ancestors and, as for ourselves, let them be but so many mummified words?

Nay, this gorgeous temple, the visible embodiment of your invisible ideals, shall not thus become a gorgeous monument to your shame and humiliation. Nor shall be to you a by-word and reproach this temple, the beautiful expression in stone and wood of that enthusiasm for our history, that love for our people, that faith in the eternity and triumph of our religion, that were planted and nurtured in you by that prince of idealists whom you and I long revered as our teacher; and by his earnest successor, my dear friend, the man whose young life is already so rich of promise and achievement.

On the contrary; the public spirit, the generosity, the sacrifice, the co-operation which made this temple a possibility and which revealed to you your own splendid potentialities, will be to you, I trust, a constant reminder to avow God in your own name, as well as in the name of your fathers, and to keep His commandments; so that, in an unreligious age, you shall be prominently and worthily known as the chosen people of religion; so that, in an era of commercial avarice and corruption, you, in particular, shall be a holy people, "torch-bearers of righteousness;" so that, in a most tragic and trying period of Jewish history, yours shall be the blessed privilege of making no insignificant contribution to the larger Adath Israel of America.

In the earlier decades of your congregational existence, those storm and stress days when our people were fretting under the ill-fitting yoke of tradition, our blessed land, with its liberty, tolerance, separation of church and state, youth, freedom from the trammels of medieval custom and institutions, was enthusiastically hailed as Judaism's land of promise; and, with prophetic earnestness, our leaders kindled the ardor of their people by

proclaiming (Isaiah ix., 1): Arise, give light, for thy light has come! American Israel, the glory of the Lord is upon thee, arise manfully, let shine, for the illumination of all others, thy universal truths which are destined to become the foundation of humanity's religion!

To-day, both here and abroad, America is again hailed as Judaism's land of promise; not, however, because it makes tearing-down so easy, but because it is growing so luxuriantly rich in spiritual material for upbuilding: the bountiful contribution of many nations. The prophet's vision in our Haftara is being fulfilled: "Lift up thine eyes round about and see, they all gather themselves together, they come to thee, thy sons come from afar, thy daughters are carried in the arms. Then thou shalt see it and be lightened and thine heart shall tremble and be enlarged, because the abundance of the sea is turned unto thee, the wealth of the nations comes unto thee" (Isaiah lx., 4, 5).

Not do they come, our co-religionists, our brethren, weighed down with gold and silver, but bearing with them a wealth of the spirit for which many a millionaire might well envy them. They come from many lands, strengthened by suffering, haloed by martyrdom. They come bowed, bent in body by the cruelties of the Pale, but all the stronger in spirit, conscious that as God's chosen people, they are "the eternal people" (Lev. xxvi., 44). They come poor in material resources, but affluent in talent and rich in ambition, feverish in their eagerness to be foremost in name and praise and glory. They come, many of them uncouth in appearance, lacking the graces and amenities of fashionable society, but with hearts softened by hard experience, with wills steeled by hardship, with minds sharpened by dialectics, with character disciplined by religion, with spirits attuned to piety—altogether the very qualities needed to build up a holy people.

If we would but understand each other better; if they would appreciate our interpretation of our religion's development, our emphasis on the essentials, the universalities; and if we would appreciate their Jewishness. And if we would co-operate and would reciprocally influence each other, what a grand "Adath Israel" we might build up in America, "an eternal excellency, a joy of many generations." O, how would the little one become a thousand and the small one a mighty nation!

Build on, Congregation Adath Israel. Build, along these lines, for Israel at large. "The perfect house is not made of roof and wall and floor, but of loving builders toiling on." Build high. Build true. Build for the future. Build with faith in the mutual pledge and in loyalty to all its implications. Build with trust in the worthiness, the lastingness, the blessedness of your ideals.

This sanctuary is the third monument of your pledge to God. Whenever you enter its majestic portals, may there come to each one of you as the re-echo of your thoughts, your lives, your worship, the divine assurance that you are worthy of the distinction of being God's chosen people. This is our prayer. This the divine blessing we invoke upon you. Amen.

Prayer.

Rabbi Alfred G. Moses.

UR God and God of our Fathers! Now that the beautiful spiritual drama of this week is fast drawing to an end, we appear before Thee at its concluding scene to ask Thy complete and final blessing upon all the sacred exercises by which this new Temple has been dedicated unto Thee. For Thou hast been the sole inspirer of all these holy events and transactions. For Thy glory alone have we given of our time, wealth, and energy to erect this Heaven-kissing structure. Thou didst cause us to bring this large offering upon the shrines of progressive religious thought. To incarnate Thy Spirit divine in chiseled marble and molded clay, have we reared this Temple to be a place of meditation, a house of prayer for humanity, so that Thy house may be called a house of prayer for all nations. Thou hast been the chief burden of this, our prophetic endeavor; the be-all and end-all of this, our classic effort as a congregation in Israel. Not unto us, not unto us, but unto Thy name, be praise and glory evermore.

Therefore, vouchsafe Thy benediction upon all the sacred events of these spiritually crowded days. Cause the light of Thy countenance to shine full upon this noble congregation, Adath Israel. Make them realize with the inspired writer that the end of a thing is better than the beginning thereof. Cause them to contemplate this magnificent structure with a just and increasing pride. Reward the painstaking efforts of those men who have by day and by night safeguarded its construction. Bless the spiritual guide who first glimpsed the vision of this new Temple and who has seen his dream translated into a perfect realization. Bless the President, the Vice-President, and all other officers of this body religious. Bless all zealous workers in this cause and especially the

women in Israel who have done yeoman service in behalf of this new Temple. Bless all the Jewish leaders whose presence here bespeaks the sanction and joy of American Israel. Bless this entire congregation and cause Adath Israel to continue to flourish in the courtyards of faith and the moral ideal.

May a new chapter be written here in its luminous record. May its spiritual life be increased a thousandfold. May the ardor of this moment not die away, but may the spirit of this occasion be prolonged unto one undying throb of Jewish passion. May the glories of its past rise out from their former abode and be preserved even here. By the mystic magic of memory may the recollection of all the righteous who worshiped Thee in the old Temple be here quickened and revitalized. May the spirit of Adolph Moses, who for so many years fashioned the spiritual life of Adath Israel, become the guardian angel of this new shrine. May the pioneer spirit of the fathers be a glowing example to this later generation. O let all the heart-beats and soul-quiverings, induced by these evnts, become crystallized into an unforgetful remembrance.

May this new Temple be the incarnation of the strength and pride of American Israel and stand forth as a symbol of the freedom and growth of the Jew in blessed America. May it be an ornament to this city. A silent, but telling witness of the living faith of our forefathers. May it endure long after we have passed away and our houses of clay have mouldered into the dreamless dust. Accept graciously this petition which Thy servant brings as his votive offering upon the altar of his spiritual mother who first sang in his ear the siren song of her progressive faith. May thus the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my rock and my redeemer. Amen!

Our Message and Our Mission.

Rabbi Samuel Sale.

I CAN hardly find words to express the thoughts and feelings that are clamoring for utterance within me as I look upon my dear old home congregation at this momentous epoch of its life. Looking backward, I remember, as a lad of 13 years, I assisted in the corner-stone laying of the old synagogue which you have just abandoned for this beautiful house of worship, and I remember, too, the staunch and sturdy pioneers, who, bearing the burdens of those days, laid the foundation upon which this splendid congregation has been reared. They were men in whom the faith of the fathers was deeply imbedded, and one among them especially whose name is a household word in this community, was never wanting, when the honor and interests of Judaism called him. Ready and eager at all times to make any sacrifice in the cause of his congregation, his zeal and devotion became an incentive to his associates and an inspiration to the younger generation. It is, indeed, gratifying to see how many young men, my class and schoolmates, have taken up the work of this congregation, when their elders laid down the burden; and I am sure you will all agree with me when I say that the example of the man, whose memorial tablet you have placed opposite this chancel, has much to do with the present vigorous state of Adath Israel. His memory is a perpetual benediction, and I never revert to the happy days I spent in this my dear old home, without seeing before my mind's eye the form and figure of this genial, generous, and big-hearted man.

As Jews we are bidden to turn to our past, at all times, with gratitude and reverence, and this occasion, upon which we are engaged in dedicating a new religious home to our olden ideals, provokes, as it were, reminiscent thoughts. Our God is the God of our fathers, and

the best that is in us we owe to the sublime historic inheritance of Israel. Yea, we owe our very existence to-day, as a separate and distinct unit, to the exalted religious teachings to which this beautiful structure is given over. It cannot be repeated too often, nor with too much emphasis: our religion is our very life, and the only warrant that we have for living apart from the rest of mankind, in our own spiritual home. If this be true, and we certainly must believe it, else we would not build new synagogues, there is no concern more important for us than to cultivate an even profounder knowledge of our history and literature, and no duty more imperative than that of strengthening our Jewish consciousness. But aside from the religious obligation resting upon us to remember our Past, the world will give us no peace, so that even if we were disposed to be lax and indifferent Jews, we are forced to give an account of ourselves and justify ourselves and our adherence to our religious legacy.

The attitude of the world toward us, as Jews, is rather forbidding. It disputes our claim, that we have a peculiar mission, in evidence and support of which we dedicate our synagogues, despite all opposing clamor. It is not strange that the Greeks and Romans should have turned against Israel; the ideals of our faith were so singly sublime and superior to the conceptions of the Pagans that they could not grasp them, much less appreciate them; but it *is* surprising that after Christianity sprang up, the efforts should have been redoubled to take from the Jew his just due and undervalue the part he has enacted in the civilization of mankind. Anciently it was the practice to appropriate the religious estate of Israel and after entering upon his inheritance to declare him dead. Despite the strenuous endeavors to make good this coroner's inquest, the Jew has persisted in living, and living

by the light of those very ideals which, it was claimed, had been extinguished by the greater light of Christianity.

When it was found that all the world's opposition, its persecution and torture could not avail against the sustaining force of Israel's living faith, another device was invented, and men foolishly asserted that the religious treasures which Israel had preserved for mankind, were originally not his own. He was merely the depository, the passive receptacle, into which Providence had put the precious jewel of the religion of mankind. Schiller was not the first, and, as we shall see, not the last to try this trick of depreciating Israel's service to humanity. By way of bolstering this bald assertion that Israel was merely a borrower and not the creator of its religious truths, it was maintained that the Jews had appropriated them from the Egyptians; that Moses, learned in the wisdom of the priests, had imparted it to his brethren. As a matter of fact, however, the religion of Israel can only be understood as the antithesis of the religion of Egypt. One can hardly find two civilizations more unlike than those of Judea and Egypt, and it were indeed the strangest anomaly of history if the two religions that underlie them were alike in any essential aspect. While borrowing, why did not Moses take over the doctrine of the transmigration of the soul, one of the characteristic principles of the Egyptian religion?

Despite the utter failure of these little tricks, despite the absurdity of supposing that vital religions, which are indigenous to the national life, can be bodily or mechanically transferred, now, after the lapse of many years, comes Friedrich Delitzsch and undertakes to show that the best of that which Israel has given to the world, its Sabbath and its God-idea, were still borrowed, not from Egypt, but from the Babylonians. We may well leave

Delitzsch in the hands of those who like him are engaged in the task of deciphering the Assyrian inscriptions, and among them there are those of no lesser authority than he, who stoutly maintain that his assumptions are purely gratuitous, and are based upon a misreading and misinterpretation of the monumental texts and even more grossly flagrant and unwarrantable inferences from the same. Be this as it may, we have only to urge against all this twaddle that it stands condemned before the forum of history. The Jew can not be shorn of his deserts, nor despoiled of his mission by any such legerdemain.

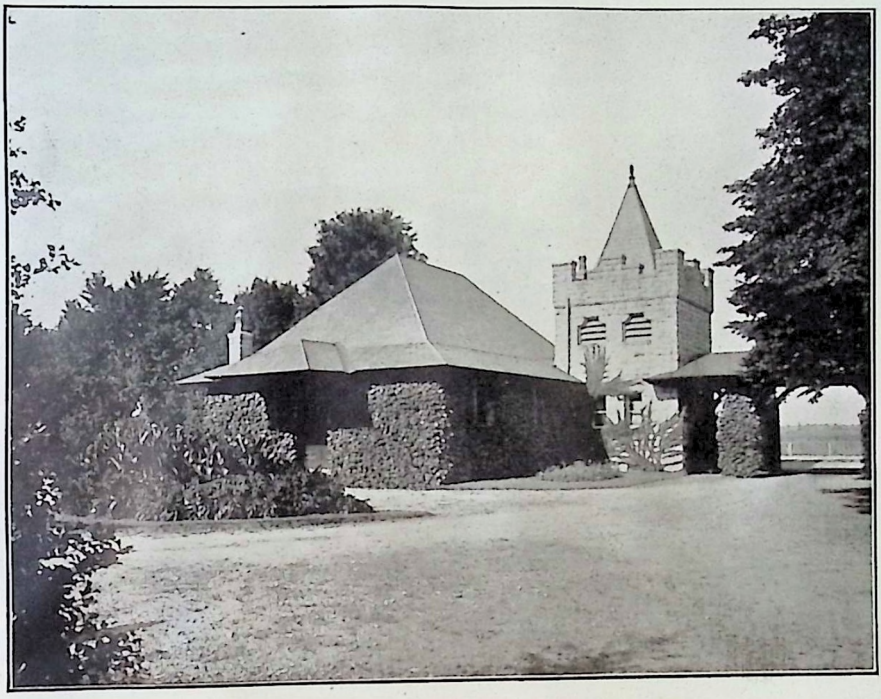
How comes it, if the chief ideas and ideals of religion, of which the Jew's Bible is the classic embodiment, were not of his own creation, but borrowed from the Babylonians, how comes it, that the Jews are still alive to-day as the witnesses of their faith, and still building their synagogues to the God of their fathers, while the Babylonians are buried in the dust of the ages, deeper than the clay tablets, into which their inscriptions are burnt, and which are the only traces of the fact that they were once in the land of the living?

Is it not plain that if the Babylonians had been the creative genius and the Jews only the borrowers that history would be reversed, that the Babylonians would be alive and here to-day, sitting in this beautiful house of worship, while we Jews would be a thing of the past, for the evidence of whose former existence, scholars would now be laboriously searching and excavating? I have not the least doubt that this reversal of history, if it could be effected, would be much to the liking of those who, like Delitzsch, are trying to defeat the Jew's claim to a special message and mission. Consider but for a moment, friends! Shakespeare found all the material out of which he evolved his masterpieces ready to hand; hun-

dreds of others had passed by the quarry in which the shapeless masses lay, but it was given to his matchless genius alone to fashion them into works of enduring worth and beauty. So it was with Israel. Babylon, Assyria, and may be even those still more ancient, had helped to gather the raw materials, but it was left for the prophets of Israel to unfold out of their own creative souls, those imperishable truths, which through them and their descendants have become the core and the kernel of the religion of humanity; to take away from or add to that would be, in the words of Thomas Huxley, to mar the most perfect ideal of religion.

I shall not undertake to refute the many charges of tribalism, nationalism and what-not, laid against the religion of our fathers; but in lieu of any defense, I shall put the words of the prophet who said: "It is too little for thee to be a servant unto me, to establish the tribes of Jacob and to restore the preserved of Israel; therefore I have given thee for a light of the nations, so that my salvation may reach to the end of the earth." Such is our message and mission. It is distinctly *our* message and must still remain our mission.

I say these things to you, dear friends, to remind you on this solemn and sacred occasion, what obligations are yours, not to puff you up with empty and foolish pride, for if the virtues of our Past live not in us, we have no other share in them than to be put to shame by them. God grant that we may prove worthy of our great inheritance, and with the consecration of this new home of worship to the God of our fathers, may come greater zeal and devotion to that sacred cause which enfolds for us and the whole human family, the only hope of a brighter and more glorious day to come.



Chapel at the Adath Israel Cemetery.

The Message of Judaism.

Rabbi Moses J. Gries.

EVERY temple is a living witness before the world—a visible witness to the altars, temples, and synagogues of Israel throughout all the ages.

A thousand years stood the glorious temples of Solomon, Ezra, Nehemiah, and Herod. Two thousand years, throughout the world, have stood our humble synagogues.

This temple is a living witness to a spiritual, and a not-material Israel—an eternal witness to Israel's spiritual purpose and spiritual power.

Physically, the Jew has been overwhelmed; spiritually, he is triumphant.

The world laments the weakness of church and of temple, that religion has lost power and influence. Church and temple have not been preaching and teaching the vital truths concerning God, man, and life.

Has Judaism any vital message to the Twentieth Century and to America? Judaism proclaims God and not the gods. It announced God the One, when the Pantheon was filled with gods. Judaism affirms Unity, protests against duality and trinity.

Judaism affirms that man is of divine origin, and appointed to a divine destiny. It proclaims the inborn nobility of man. Man is noble, not ignoble. Man has not fallen, but risen, and is ever advancing.

Judaism emphasizes life, not death. Distinctive and all important is our Jewish interpretation of life. Life is not chance, but purpose; not burden, but privilege; not curse, but blessing. Life is not disappointment, but appointment.

The Jew proclaims and still proclaims "Messiah" unto the world. Twenty-five hundred years ago the prophets announced the Messiah will come. In an age of war they heralded a dawn of peace. Ever amid the misery

of mankind Jewish teachers dared to hope and to believe in the coming of the Messianic time.

Judaism teaches the unity of God, and, therefore, necessarily, the unity of mankind—no narrow idea of human brotherhood—no exclusive doctrine of human salvation.

In the face of tyranny triumphant, we believe in the establishment of justice. In the face of the vice and crime of the ages, still manifest in our civilization, we believe righteousness will rule. In the face of Russia's cruelty, and the world's inhumanity to man, the Jew believes that God is one, and that mankind must be one.

The Sunday and the Synagogue.

Rabbi Joseph Krauskopf.

CONGREGATION Keneseth Israel in the North has sent its delegate to Congregation Adath Israel in the South, and has charged him with the pleasant duty of extending to you its heartiest congratulations upon this proud event in your history, and its sincerest wishes that this day and this edifice may inaugurate for you an era of spiritual usefulness even greater than that which has distinguished you in the past.

Many are the congregations that rejoice in the progress you have made, and in the proud name you have won for yourself, for the many reform measures which you have consistently championed and persistently maintained. But none rejoices more than Keneseth Israel, she that has battled for reform under an Einhorn and a Samuel Hirsch, at a time when reform was generally held to be but another name for treason against Israel, she that established Sunday services at a time when the holding of such services meant execration and defamation of the brave innovators. In all the South you have been the only congregation, which, while loyally adhering to the Seventh-Day Sabbath as the outward link of union with your sister congregations all over the world, has had the wisdom and the courage to supplement it with a Sunday service of a week-day nature. It was your public declaration that you were not content with conducting a Sabbath service before a handful of the very aged or very young, that you were not content with introducing on Friday evening a Sabbath service that was succeeded on the following morning by the hardest day's work of all the week, not content with looking idly on the Jew's sinking into the mire of materialism because of his want of the spiritual influence of weekly Sabbath services, not content with hearing the Jew complaining of being misunderstood, when on his one rest-day of the week, on which an opportunity is af-

forded to both Jew and non-Jew for becoming acquainted with the real teachings of Judaism, the doors of his synagogue are kept tightly closed, not content with repeating in prayer and sermon that the enlightenment and spiritualization of mankind, the unification of it into a common brotherhood under the Fatherhood of the one God, is the mission of Israel, and then doing little more in the way of preparation for a realization of that lofty mission, than gathering in the synagogue for consecration and instruction once or twice in all the year.

Yours was the conviction, as it has been of other Jewish Sunday service congregations, that ignorance of the Jew is and has been one of the most prolific causes of hatred of or prejudice against the Jew, that the only knowledge the non-Jew has of the Jew, for the most part, is that which he imbibes from the nursery tales or Sunday-school stories, in which the Jew is generally the bogeyman, or from novel or drama, in which the Jew is commonly depicted as the Shylock or Fagin.

And so you resolved to open wide the doors of your synagogue on the day on which not only the Jew is free to worship his God and to receive instructions in the history of his people, and in the aspirations of his faith, but on which also the non-Jew is free to hear what he needs to hear and to see what he needs to see. Hundreds and thousands of non-Jews have attended your Sunday services, and many of them that came to scoff remained to pray, many of them that entered with prejudice went away feeling kindlier in their hearts toward the people and faith that gave them the God they worship, the Bible they reverence, the ideals of right and justice they cherish.

Many have been the lessons that your old Temple has taught you, but no lesson more forcibly than that there is no better cure of anti-Semitism than the Sunday service, no better specific against prejudice than the invitation which

the open door of the synagogue extends on Sunday to all to come and hear the lessons of humanity which the Jew preaches, the spirit of brotherhood he teaches, the principles of eternal justice and universal right he inculcates, the evils of credal hatred and racial warfare he denounces.

And what you have so nobly done in your old synagogue you will carry on with yet greater zeal and larger success in this magnificent new structure of yours. There has never been greater need for larger work than at this present hour. The spirit of modern research has written upon many an old-time anti-Jewish creed in letters of fire, *Mene, Mene, Tekel, Upharsim,* "thou hast been counted and weighed and found wanting." Doctrines and dogmas that have been responsible for most of the hatred against the Jew are tottering under the heavy blows of modern scientific scholarship. The truths for which the Jew has suffered and died on all the theological battlefields of the world are with each day winning more and more golden victories for themselves. Our long-awaited opportunity is at hand. The work for which destiny has chosen us and for which it has preserved us through untold trials and tribulations is about to begin.

Your splendid record of the past is surety that in that larger work of the future you will have a nobler part. With all the signal services rendered by your former leader, the never-to-be-forgotten Dr. Adolph Moses, such was the foundation that he laid, that under the brave and brilliant leadership of your present spiritual guide, you will attain unto heights unattained before.

God grant that, encouraged by your past success and inspired by the yet greater triumphs to follow, congregations still doubtful and wavering may take heart, and, joining our ranks, further that larger work which lack of courage can but retard, never prevent.

NOTE: Rabbi Krauskopf was unavoidably kept from coming to the services, but he was so kind as to send the address he meant to deliver.

A List of Dates in the History of Congregation Adath Israel

1842, September 11—Charter is granted.

1849, January—Consecration of Synagogue on Fourth Street, between Green and Walnut Streets, Rabbi James K. Gutheim officiating.

Organization of a school by the Congregation for the teaching of Hebrew, English, German, and other religious and elementary studies.

1849, September—The Rev. B. H. Gotthelf, of Philadelphia, elected 'Hazan, teacher, and lecturer.

1849, October—The German language is introduced for the conducting of business and keeping of records.

1850—Private school is organized by Dr. Felsenheld, and takes the place of the Congregational school.

1853—Dr. Felsenheld's school discontinues, and the Congregation resolves to reopen its school.

1854, February 27—Bequest of $3,000 to the Congregation by Judah Touro, devoted partly to reopening of the school, which continues till the fall of 1866.

1854, November—Organization of the Hebrew Relief Association, as part of the Congregation.

1855, February——Adoption of new prayer book as recommended by Dr. Wise.

1855, October—The Rev. Mr. Gotthelf is sent as representative to the first conference of American Jewish Congregations at Cleveland, Ohio.

1857—A committee is appointed to find a rabbi for the Congregation.

1857, August 8-9—Dr. Wise preaches two sermons and introduces the "Minhag America" prayer book.

1858—An invitation is extended to Dr. Wise to preach once a month for the Congregation.

1858—First confirmation held. Melodeon introduced.

1859—First Thanksgiving Day service held by the Congregation.

1862—Demand for weekly sermon in English or German.

1862—Dr. Lilienthal and Dr. Deutsch called as rabbi, but both decline.

1864, June 20—Resolutions for building a new Temple adopted.

1866, October 31—Temple and school building destroyed by the Louisville Theatre fire.

1866—Dr. Leopold Kleeberg is elected rabbi, and the Rev. B. H. Gotthelf, cantor.

1868, July—New Temple at the corner of Broadway and Sixth Street completed.

1868—Resolution of 1849, making German the official language of the Board, is repealed.

1869, June—English services introduced. English sermon at least once a month.

1870—Friday night services, with English sermon, introduced.

1871—Religious school established.

1873—The Congregation sends delegates to Cincinnati to the convention for the founding of the Union of Jewish Congregations and of a Rabbinical College.

1873, July—The Congregation purchases the present cemetery grounds.

1876—The Hebrew Relief Association is severed from the Congregation.

1876, April 1—The office of cantor is abolished.

1877, September 16—Dr. Emil G. Hirsch, of Baltimore, is elected rabbi.

1878, March 1—Dr. Hirsch begins his ministry.

1880, August—Dr. Hirsch resigns.

1881, March 14—Rabbi Adolph Moses, of Mobile, is elected rabbi.

1891, June—Introduction of Sunday services.

1893—The Union Prayer Book is adopted.

1893, July 20—Mr. S. Maas, former president and for forty-five years sexton of the Congregation, passes away.

1896, November 30—The Union of American Hebrew Congregations meets at Louisville.

1901, March 7—Dr. H. G. Enelow, of Paducah, is elected junior rabbi.

1901, May 1—Dr. Enelow begins his ministry.

1901, September 19—Memorial services for President McKinley are held.

1902, January 7—Rabbi Adolph Moses passes away.

1902, February 4—Memorial services for Dr. Moses are held, with prayer by Rabbi Mueller, and addresses by Bishop Dudley, Dr. Enelow, Mr. Huntoon, and Dr. Philipson.

1902, May—Dr. H. G. Enelow is elected rabbi.

1903, January—The Congregation dedicates monument to memory of Dr. Moses, with address by Dr. Enelow.

1903, January 12—Celebration of the sixtieth anniversary of the Congregation, at Liederkranz Hall.

1903, April 24—Organization of Adath Israel Sisterhood.

1903, October—Organization of Geiger Society.

1904, March 23—Special meeting of the Congregation to consider the question of a new Temple.

1904, June 26-30—Central Conference of American Rabbis meets at Louisville.

1904, December—Lot for new Temple on Third Avenue, between York and Breckinridge Street, is purchased.

1905, January 5—Special meeting of the Congregation to consider objections to the site purchased, and new members added to the Committee on Site.

1905, April 27—Original purchase of the lot is approved by the Congregation.

1905, May 15—Contracts for the building of the new Temple are closed.

1905, July—Corner-stone of the new Temple is laid.

1905, November—Union Thanksgiving Day services are held at the Temple by the Congregation and the Church of the Messiah, Unitarian.

1906, March 28—First annual dinner given by the men of the Congregation.

1906, June 3—Commemoration services are held in the old Temple.

1906, June—New By-laws are adopted.

1906, September 7, 8, 9—Dedication of the new Temple.

Members of Congregation Adath Israel.

Abraham, Leon,	103 W. Broadway.
Abraham, Moses,	103 W. Broadway.
Adler, Mrs. Hannah,	2016 First Street.
Adler, Cyrus L	Weissinger-Gaulbert Apartm'ts.
Appel, Louis,	1308 Third Avenue.
Adler, A.,	Shelbyville, Ky.
Bakrow, Emanuel,	Galt House.
Bakrow, Charles,	1524 First Street.
Bakrow, Henry,	204 W. Burnett Avenue.
Bakrow, Moses,	204 W. Burnett Avenue.
Bakrow, Richard D.,	1413 Fourth Avenue.
Bamberger, Julius,	403 Second Street.
Barkhouse, Louis,	1433 Third Avenue.
Barkhouse, Milton,	3 Parfitt Apartments.
Bach, Mrs. M.,	1542 Second Street.
Bensinger, Nathan,	1820 Second Street.
Bernheim, Isaac W.,	1108 Third Avenue.
Bernheim, Bernard,	1616 Third Avenue.
Bloom, Mrs. Rosina,	1328 Fourth Avenue.
Blum, Solomon,	1911 Fourth Avenue.
Block, Nathan I.,	1301 Third Avenue.
Block, Joseph C.,	1621 Second Street.
Block, Joseph,	Halloway Flats.
Bloch, Jacob,	1714 Third Avenue.
Bronner, Isaac,	2111 Floyd Street.
Bronner, Gustave,	1932 First Street.
Brandeis, Mrs. Caroline,	1300 Third Avenue.
Berg, Mrs. Simon,	636 E. Broadway.
Biesenthal, Ralph,	932 Sixth Street.
Bernstein, Bernard,	1433 Second Street.
Blitz, I.,	1424 Second Street.
Burger, Simon,	1709 Third Avenue.

Byck, Louis,	2114 First Street.
Bronner, Siegel,	2109 Floyd Street.
Baer, Mrs. H.,	116 E. Ormsby Avenue.
Brunn, Jacob,	530 W. Market Street.
Block, Henry,	120 E. Lee Street.
Bloom, Dr. I. N.,	2507 Second Street.
Block, Joshua,	2452 Park Place.
Block, S. Franck,	717 Fourth Avenue.
Bloomfield, George,	1221 First Street.
Bensinger, Arthur,	1906 Second Street.
Brill, Lee,	300 E. College Street.
Bernheim, Lee,	1108 Third Avenue.
Bensinger, Milton,	1820 Second Street.
Bernheim, E. Palmer,	1108 Third Avenue.
Bloom, Levy,	1328 Fourth Avenue.
Bloom, Max,	1328 Fourth Avenue.
Blum, Jacob J.,	1911 Fourth Avenue.
Blitz, Samuel,	1424 Second Street.
Bronner, Dr. Herbert,	2111 Floyd Street.
Burger, Victor,	1709 Third Avenue.
Bensinger, Charles,	1820 Second Street.
Blum, August,	317 W. Broadway.
Cohn, George,	317 Fifth Street.
Cerf, Mrs. Abraham,	906 Floyd Street.
Cerf, David,	2001 Fourth Avenue.
Cohen, Joseph,	106 E. Kentucky Street.
Cohn, E. I.,	909 Third Avenue.
Collins, Mrs. A.,	1699½ Everett Avenue.
Cohen, Louis,	Jeffersonville, Ind.
Dinkelspiel, Joseph,	Chalfonte Flats, 5th and Hill.
Dinkelspiel, Louis,	1315 First Street.
Dinkelspiel, Moses,	925 Sixth Street.
Dinkelspiel, Samuel,	1634 Second Street.
Dinkelspiel, Louis,	236 E. Walnut Street.
Davis, David,	1435 Third Avenue.

David, Mrs. Simon,	308 E. Jacob Avenue.
Dreifus, Simon A.,	1525 Cherokee Parkway.
Dreifus, Lewis A.,	2016 First Street.
Dreifus, Mrs. X.,	706 W. Market Street.
Dreifus, Isaac,	1404 Second Street.
Drautman, Henry,	2111 First Street.
Dettlebach, Abram,	307 W. Lee Street.
Dinkelspiel, Moses, Jr.,	2004 First Street.
Dinkelspiel, Gustave,	108 W. Breckinridge Street.
Davis, Sidney,	1435 Third Avenue.
Edelmuth, Max,	218 E. Madison Street.
Ehrich, Joseph B.,	The Rossmore.
Epstein, Mrs. Morris,	208 W. Burnett Avenue.
Fox, Mrs. S.,	Marlboro Hotel,Los Angeles,Cal.
Frankel, Joseph,	609 E. Gray Street.
Frankel, Mrs. Henrietta,	1118 First Street.
Felsenthal, Isaac,	1021 Fifth Street.
Felsenthal, Mrs. Julia,	1530 Second Street.
Fleischaker, Mrs. Rosalie,	838 W. Market Street.
Fleischaker, William,	1304 Third Avenue.
Fleischaker, Bernard,	1600 Second Street.
Fleischaker, Louis,	206 W. Burnett Avenue.
Flexner, Henry,	2115 First Street.
Flexner, Dr. Jacob A.,	1044 Second Street.
Flexner, Bernard,	Weissinger-Gaulbert Apartm'ts.
Franck, Lucien,	1126 Third Avenue.
Frank, Leopold,	1109 First Street.
Fellheimer, Nathan,	2419 Second Street.
Forst, Isadore,	115 W. St. Catherine Street.
Friedberg, Max,	1425 Second Street.
Flarsheim, Morris H.,	1525 Cherokee Parkway.
Flarsheim, Albert B.,	1544 Second Street.
Flexner, Washington,	525 W. Hill Street.
Frankel, Gustave,	224 E. Jacob Avenue.
Frankenstein, A.,	1911 Floyd Street.

Flexner, Edward M.,	1701 Third Avenue.
Felsenthal, G. J.,	1530 Second Street.
Fleischaker, Dr. Frank W.,	1704 Second Street.
Flexner, Henry M.,	1333 Second Street.
Frank, Abraham,	474 E. Jefferson Street.
Grab, Isaac,	1413 Second Street.
Grauman, Edward,	310 W. Hill Street.
Grauman, Joseph H.,	1904 Second Street.
Grauman, Louis,	1904 Second Street.
Goldsmith, Charles,	1328 Fourth Avenue.
Goldsmith, Norton,	1635 New Broadway.
Greenbaum, Mrs. S. J.,	1714 Third Avenue.
Greenbaum, Samuel L.,	1407 Transit Avenue.
Grabfelder, Samuel,	Majestic Apartments, Phila., Pa.
Grabfelder, Robert A.,	1942 First Street.
Grauman, Mrs. R.,	Cincinnati, Ohio.
Grabfelder, Moses,	2113 First Street.
Grabfelder, Abraham,	331 E. Walnut Street.
Greenbaum, Joseph,	1208 First Street.
Griffin, Abraham,	1484 Second Street.
Goodman, Leon,	1960 First Street.
Goldnamer, Samuel,	Elizabethtown, Ky.
Goldstein, Mrs. A.,	116 W. Burnett Avenue.
Grauman, David E.,	932 Third Avenue.
Godshaw, Dr. Cain C.,	2450 Third Avenue.
Greenstein, Simon,	1474 Second Street.
Gottschalk, Sigmund,	526 E. Chestnut Street.
Genzberger, Mrs. Julia S.,	816 Fifth Street.
Gutman, Harry J.,	313 W. Lee Street.
Gideon, L.,	114 E. St. Catherine Street.
Greenebaum, Morris,	1532 Second Street.
Grabfelder, Emanuel,	1617 Second Street.
Greenbaum, L.,	323 Third Avenue.
Gross, Joseph,	520 W. Hill Street.
Greenbaum, Samuel H.,	1821 Fourth Avenue.

Hirsch, Louis H.,	1516 Second Street.
Hirsch, Leon,	1516 Second Street.
Hirsch, Isadore,	920 W. Market Street.
Hays, Adolph,	1118 Eighth Street.
Hellman, Clarence J.,	1712 Second Street.
Hirsch, David,	1709 Fourth Avenue.
Hirsch, Benj.,	2016 Second Street.
Hirsch, Mrs. E.,	922 W. Market Street.
Hesse, I.,	Paducah, Ky.
Hirsch, Mrs. G.,	2606 First Street.
Hess, Bernard,	1601 Second Street.
Hesse, Mrs. Edward,	1878 Second Street.
Hellman, L.,	1712 Second Street.
Hasson, Walter,	Jeffersonville, Ind.
Hays, J. E.,	104 W. Burnett Avenue.
Hays, Adolph,	1221 First Street.
Haas, Samuel,	1408 Second Street.
Hilpp, Emil L.,	.411 E. Broadway.
Helburn, Louis,	1139½ First Street.
Helburn, Louis B.,	1222 Second Street.
Husch, Albert,	1525 Cherokee Parkway.
Heine, Leo,	1065 Third Avenue.
Isenberg, Goodkind,	112 W. Breckinridge Street.
Isenberg, Solomon,	914 Second Street.
Isenberg, Alfred,	134 Second Street.
Janowitz, George,	Rufer's Hotel.
Judah, Herman,	2315 First Street.
Joseph, Charles,	1222 Second Street.
Jacob, R.,	924 Second Street.
Judah, Jacob B.,	1223 First Street.
Judah, Max,	1017 Third Avenue.
Joseph, Herman H.,	1213 First Street.
Jericho, Mrs. Pauline,	2125 Baxter Avenue.
Kaufman, Henry,	The Seelbach Hotel.
Kaufman, Samuel,	1310 Floyd Street.

Kaufman, Sidney,	2319 First Street.
Kahn, Manuel,	1505 Second Street.
Kahn, Emanuel M.,	1654 Third Avenue.
Kahn, David R.,	208 W. Hill Street.
Kuhn, Mrs. B.,	1208 First Street.
Kuhn, Jacob,	Second Street.
Kohn, Aaron,	1066 Third Street.
Klauber, Edward,	726 Third Street.
Kohler, Moses S.	1701 Third Street.
Katz, Abraham J.,	100 E. Breckinridge Street.
Kahn, Joseph,	612 W. Market Street.
Kiefer, Isaac,	523 W. Breckenridge Street.
Kaufman, Edwin,	1409 Highland Avenue.
Kaufman, Ben,	1515 Second Street.
Krakauer, Meyer,	1434½ Everett Avenue.
Kaufman, Richard L.,	122 E. St. Catherine Street.
Kahn, Hyman,	2510 Second Street.
Kahn, Leon,	1654 Third Avenue.
Kramer, Alex W.,	1471 Second Street.
Kohn, Walter J.,	1066 Third Avenue.
Kahn, Louis,	306 W. Hill Street.
Klauber, Henry,	726 Third Avenue.
Kahn, Walter M.,	1505 Second Street.
Kiefer, Henry,	523 W. Breckinridge Street.
Kern, Joseph,	The Seelbach Hotel.
Kuhn, Aaron,	307 E. Walnut Street.
Kahn, Justin G.,	1654 Third Avenue.
Laub, Jacob,	1810 Second Street.
Levy, David,	Weissinger-Gaulbert Apartm'ts.
Levy, Arnold,	28 St. James Court.
Levy, Hubert,	2131 Third Avenue.
Lowenstein, Daniel W.,	1818 Second Street.
Laub, Mrs. Benjamin,	650 Fifth Street.
Laub, Abraham L.,	1810 Second Street.
Laub, Morris,	New Albany, Ind.

Laub, Victor,	106 W. Burnett Avenue.
Levy, Louis M.,	1218 Third Avenue.
Levy, Moses,	210 W. Burnett Avenue.
Levy, Henry,	28 St. James Court.
Levy, Abraham,	2131 Third Avenue.
Levy, Abraham C.,	2111 First Street.
Levy, Abraham H.,	100 W. Burnett Avenue.
Levy, Mrs. Charles,	2113 First Street.
Levy, Alex,	208 W. Burnett Avenue.
Levy, Mrs. Henrietta,	207 W. Hill Street.
Lapp, Abraham,	650 Fifth Street.
Lehman, Mrs. S.,	417 W. Hill Street.
Lehman, Jacob,	1614 Brook Street.
Lieber, Phillip,	1218 Second Street.
Lieber, Mace,	Weissinger-Gaulbert Apartm'ts.
Lazarus, Meyer,	1329 Floyd Street.
Lazarus, Solomon,	1729 Second Street.
Lilienthal, Sigbert,	907 Third Avenue.
Lorch, Victor M.,	2223 Third Avenue.
Loeb, Joseph,	1603 Second Street.
Levi, Henry,	1207 Highland Avenue.
Levi, Joseph,	1223 Second Street.
Loevenhart, Lee,	Parfitt Flats.
Lehman, Clarence,	The Mildred.
Lazarus, Samuel,	1660 Third Avenue.
Levy, Fred,	207 W. Hill Street.
Lorch, Samuel,	2302 W. Walnut Street.
Lieber, Alex,	1708 Second Street.
Levi, Adolph,	763 Sixth Street.
Levi, Max,	2448 Park Place.
Levy, Solomon,	Galt House.
Levy, Leopold,	Weissinger-Gaulbert Apartm'ts.
Lorch, Morris M.,	2444 Park Place.
Lazarus, S.,	107 W. Hill Street.
Lazarus, Jacob,	1011 Third Avenue.

Lewis, Alexander,	2321 First Street.
Morris, Mrs. E.,	2317 First Street.
Maienthal, Mrs. I.,	Decatur, Ill.
Marcus, Mrs. H.,	1718 W. Kentucky Street.
Marcus, Abraham,	1949 First Street.
Marx, Nathan,	1017 Fifth Street.
Morgenroth, Mrs. J. L.,	209 W. Burnett Avenue.
Mendel, Isaac,	1708 Second Street.
Mendel, Charles,	1464 Second Street.
Mendel, Leopold,	1531 Second Street.
Moses, Max,	1615 Second Street.
Myers, Alex,	2015 Third Avenue.
Meyer, Gustave,	Castlewood, City.
Mayer, Max B.,	263 W. Market Street.
Mayer, Jacob,	108 E. Gray Street.
Meyer, M.,	Corner Fifth and Hill Streets.
Meyer, Mrs. Isaac,	Corner Fifth and Hill Streets.
Meyer, N.,	1402 Second Street.
Meyer, Julius,	124 E. Market Street.
Meyer, David,	558 E. Market Street.
Meyers, J. E.,	104 E. Burnett Avenue.
Metzler, George,	232 E. Madison Street.
Marcus, Samuel,	552 First Street.
Mark, Joseph,	2007 Brook Street.
Meyers, Dr. Sidney J.,	1601 Second Street.
Marcus, Adolph,	1633 Brook Street.
Myer, Meyer,	Corner Floyd and Breckinridge.
Mayer, Eli,	Parfitt Apartments.
Marx, Leopold,	1440 Second Street.
Marx, Joseph,	2007 Floyd Street.
Meyer, Charles,	1505 W. Jefferson Street.
Meyer, .E L.,	1477 Second Street.
Moses, Joseph,	The Seelbach Hotel.
Mayer, Max,	108 E. Gray Street.
Moses, Fred,	2117 First Street.

Marx, Moses F.,	1440 Second Street.
Newberger, S. W.,	New Albany, Ind.
Newberger, Leopold,	1923 Fourth Avenue.
Newberger, W. L.,	Weissinger-Gaulbert Apartm'ts.
New, Charles,	105 W. Hill Street.
Newberger, Ezekiel,	107 W. Lee Street.
Oppenheimer, Eli,	618 E. Broadway.
Oppenheimer, Nathan,	1128 Preston Street.
Oppenheimer, Moses,	1904 Second Street.
Oberdorfer, Louis,	1610 Fourth Avenue.
Ottenheimer, Emanuel,	1638 Second Street.
Ottenheimer, Herbert,	2016 Second Street.
Rosenthal, Mrs. Babbie,	1222 Second Street.
Rosenthal, Herman,	1112 Third Avenue.
Rosenheim, Charles,	1321 Fourth Avenue.
Rosenbaum, Abraham,	1532 Second Street.
Rosenbaum, Leon,	2118 First Street.
Rosenbaum, Isadore,	2014 First Street.
Rodgers, Mrs. Alice,	4011 Grand Boulevard.
Rothschild, Aaron,	1725 Second Street.
Rothchild, Sylvia,	308 W. Hill Street.
Rieser, H.,	306 W. Lee Street.
Raff, Samuel,	1955 First Street.
Rodgers, Benjamin,	4011 Grand Boulevard.
Rubel, Louis L.,	1906 Fourth Avenue.
Rose, David B. G.,	628 Fifth Street.
Rose, Leo B.,	1544 Second Street.
Rosenheim, Jacob,	1321 Fourth Avenue.
Rosenham, Charles J.,	635 Fifth Street.
Rosenbaum, L.,	Okolona, Miss.
Rosenbaum, Samuel,	112 W. Breckinridge Street.
Rosenau, Mrs. Lee,	1538 Second Street.
Rothchild, Mrs. S.,	1019 Third Avenue.
Sachs, Edward,	1518 Second Street.
Sachs, Morris A.,	1412 Second Street.

Sachs, David A.,	105 W. Ormsby Avenue.
Sachs, Joseph G.,	1815 Second Street.
Selligman, Alfred,	105 W. Kentucky Street.
Selligman, Bernard,	103 W. Lee Street.
Selligman, Joseph,	212 W. Oak Street.
Steinau, Jule,	1806 Second Street.
Starr, Lawrence,	1321 Brook Street.
Starr, Charles,	308 W. Lee Street.
Simon, Henry S.,	2119 Third Avenue.
Simon, Abraham H.,	1809 Third Avenue.
Stern, Aaron,	1722 Fourth Avenue.
Stern, Morris,	311 W. Lee Street.
Solomon, Joseph,	108 W. Breckinridge Street.
Solomon, Louis,	204 W. Ormsby Avenue.
Solomon, Dr. Leon,	932 Third Avenue.
Sabel, Daniel,	1410 Second Street.
Sabel, Joseph,	203 W. Burnett Avenue.
Sabel, Max,	Weissinger-Gaulbert Apartm'ts.
Sabel, Mrs. Samuel,	1805 Third Avenue.
Sabel, Moses,	Bowling Green, Ky.
Sternau, Mrs. S. P.,	1500 Second Street.
Schnadig, Joseph,	203 W. Burnett Avenue.
Streng, Manuel J.,	1525 Third Avenue.
Schwabacher, Isadore L.,	1461 Second Street.
Schwabacher, Abraham,	Weissinger-Gaulbert Apartm'ts.
Sternberg, B.,	726 W. Market Street.
Slaughter, Mrs. O.,	1510 Sixth Street.
Selliger, Max,	1112 Third Avenue.
Straus, Mace,	1706 Second Street.
Straus, Benjamin,	1652 Third Avenue.
Straus, Moses,	1610 Fourth Avenue.
Straus, Mrs. Herman,	1529 Third Avenue.
Straus, Mrs. Sol,	1471 Second Street.
Straus, Henry,	1603 First Street.
Straus, Albert I.,	1635 Third Avenue.

Sales, Mark,	1115 Brook Street.
Schafer, Isaac,	1530 Second Street.
Sloman, John M.,	116 E. Breckinridge Street.
Sallinger, Max,	1530 Second Street.
Sloss, Stanley,	1517 Second Street.
Streng, Henry J.,	Galt House.
Stine, Alfred J.,	Parfitt Apartments.
Shapinsky, Julius,	107 W. Burnett Avenue.
Shulhafer, Simon,	1640 Second Street.
Solinger, Jacob,	1637 Second Street.
Straus, Isaac,	908 Second Street.
Steibel, M.,	908 Second Street.
Schweitzer, Mrs. P.,	908 Second Street.
Sabel, Alvin,	221 W. Brandeis Street.
Silverstein, M.,	624 Fourth Avenue.
Straus, Eugene,	1629 Third Avenue.
Shulhafer, Isadore,	113 E. Ormsby Avenue.
Stern, Phillip,	707 Preston Street.
Simon, Henry,	1613 Second Street.
Simon, Fred,	1613 Second Street.
Solomon, Samuel,	204 W. Ormsby Avenue.
Sternau, Louis,	1500 Second Street.
Slaughter, Simon,	104 E. Burnett Avenue.
Sternau, Percy,	1500 Second Street.
Schwabacher, Herman,	109 W. Breckinridge Street.
Streng, Jesse,	1545 Third Avenue.
Twersky, M.,	1223 First Street.
Thalheimer, Monroe,	1623 Third Avenue.
Tint, Abraham,	1104 Sixth Street.
Thalheimer, William,	1623 Third Avenue.
Tachau, Mrs. L.,	1709 Third Avenue.
Tachau, Emil S.,	2115 First Street.
Trost, William,	205 W. Burnett Avenue.
Trost, Isaac,	205 W. Burnett Avenue.
Ullman, Samuel,	102 W. Burnett Avenue.

Ullman, Solomon,	2512 First Street.
Uri, Nathan M.,	1211 Fourth Avenue.
Uri, Mrs. L.,	824 Third Avenue.
Wolf, Mrs. C.,	1463 Second Street.
Wolf, William,	Weissinger-Gaulbert Apartm'ts.
Wolf, H. H.,	1607 Fourth Avenue.
Weinstock, Emanuel,	1946 First Street.
Weinstock, Charles,	1946 First Street.
Wolff, Albert M.,	250 E. Market Street
Wolff, Lee,	1463 Second Street.
Wolff, Moses G.,	1463 Second Street.
Wile, Albert,	1807 Brook Street.
Wolf, David,	2606 First Street.
Wittleshofer, Isaac,	635 Fifth Street.
Weil, L.,	1329 Floyd Street.
Washer, Joseph B.,	1237 E. Madison Street.
Washer, Benjamin S.,	Belvoir Apartment.
Wellman, R.,	2402 Second Street.
Weinstein, Mrs. G.,	2317 First Street.
Wiley, E. J.,	724 E. Broadway.
Wehle, Ernest C.,	1724 Fourth Avenue.
Weinbaum, Henry,	105 W. Lee Street.
Wolff, Julius,	1835 First Street.
Wolff, G. B.,	205 W. Hill Street.
Wachtell, Emmanuel.	722 W. Chestnut Street.